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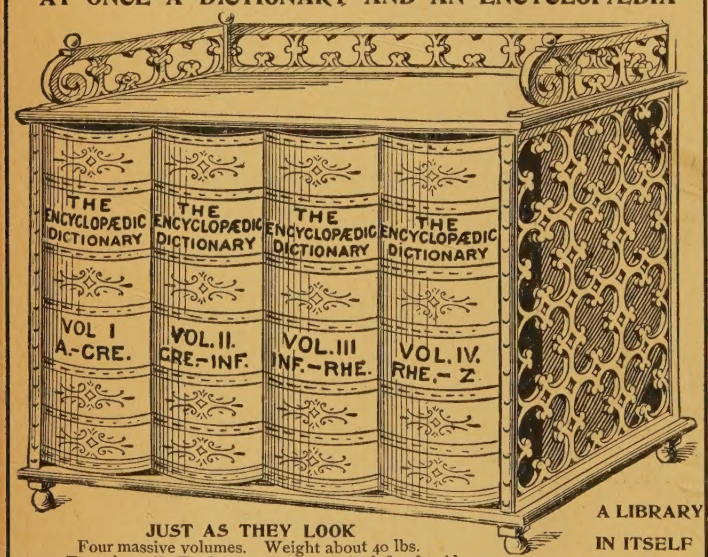

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GREAT CHAPTERS FROM THE GREATEST BOOK.

The great worth of the Bible to all who seek the righteous life is sufficiently proved in history by the strength, inspiration, and comfort it has afforded to whole nations and races of men. In the present series of articles on "Great Chapters from the Greatest Book" the best results of criticism are assumed and an effort is made to emphasize those deep religious truths that are good for all time.

II. SAMUEL.

CHAPTER XXII.

Song of David.

And David spake unto the Lord the words of this song in the day that the Lord delivered him out of the hand of all his enemies, and out of the hand of Saul: and he said,

The Lord is my rock, and my fortress, and my deliverer, even mine;

The God of my rock, in him will I trust;

My shield, and the horn of my salvation, my high tower, and my refuge;

My saviour, thou savest me from violence.

I will call upon the Lord, who is worthy to be praised:

So shall I be saved from mine enemies.

For the waves of death compassed me,

The floods of ungodliness made me afraid.

The cords of Sheol were round about me:

The snares of death came upon me.

In my distress I called upon the Lord,

Yea, I called unto my God:

And he heard my voice out of his temple,

And my cry *came* into his ears.

Then the earth shook and trembled,

The foundations of heaven moved

And were shaken, because he was wroth.

There went up a smoke out of his nostrils,

And fire out of his mouth devoured:

Coals were kindled by it.

He bowed the heavens also, and came down;

And thick darkness was under his feet.

And he rode upon a cherub, and did fly:

Yea, he was seen upon the wings of the wind.

And he made darkness pavilions round about him,

Gathering of waters, thick clouds of the skies.

At the brightness before him

Coals of fire were kindled.

The Lord thundered from heaven,

And the Most High uttered his voice.

And he sent out arrows, and scattered them;

Lightning, and discomfited them.

Then the channels of the sea appeared,
The foundations of the world were laid bare,
By the rebuke of the Lord,
At the blast of the breath of his nostrils.
He sent from on high, he took me;
He drew me out of many waters;
He delivered me from my strong enemy,
From them that hated me; for they were too mighty for me.
They came upon me in the day of my calamity:
But the Lord was my stay.
He brought me forth also into a large place:
He delivered me, because he delighted in me.
The Lord rewarded me according to my righteousness:
According to the cleanness of my hands hath he recompensed me.
For I have kept the ways of the Lord,
And have not wickedly departed from my God.
For all his judgments were before me:
And as for his statutes, I did not depart from them.
I was also perfect toward him,
And I kept myself from mine iniquity.
Therefore hath the Lord recompensed me according to my righteousness;
According to my cleanness in his eyesight.
With the merciful thou wilt shew thyself merciful,
With the perfect man thou wilt shew thyself perfect;
With the pure thou wilt shew thyself pure;
And with the perverse thou wilt shew thyself froward.
And the afflicted people thou wilt save:
But thine eyes are upon the haughty, that thou mayest bring them down.
For thou art my lamp, O Lord:
And the Lord will lighten my darkness.
For by thee I run upon a troop:
By my God do I leap over a wall.
As for God, his way is perfect:
The word of the Lord is tried;
He is a shield unto all them that trust in him.
For who is God, save the Lord?
And who is a rock, save our God?
God is my strong fortress:
And he guideth the perfect in his way. . . .
Therefore I will give thanks unto thee, O Lord, among the nations,
And will sing praises unto thy name.
Great deliverance giveth he to his king:
And sheweth loving kindness to his anointed,
To David and to his seed, for evermore.

This wonderful song by the triumphant King of Israel, which is also included in the collection of Psalms (Ps. xviii.) Prof. R. G. Moulton describes as a "chaplet of very pearls."

It opens with an exuberance like the flourish of trumpets; it passes to subdued and reverential meditation, bursts into magnificent imagery as it heralds the approach of the Almighty, sings the triumph of the cause of righteousness with dignity and inimitable sincerity, and closes with renewed rapture in the confidence of a soul that has won its way to God.

To understand the chapter we must understand David. We must go with him through the tests of toil and strife, sin and sorrow, and attain with him the true perception of that absolute faith which cries out: "The Lord is my rock, and my fortress, my deliverer, even mine."

In the earliest part of David's life we see the promise of his later strength. The first thing we hear about him is that the aged prophet, Samuel, at a religious ceremonial examines the eight sons of Jesse, the Bethlehemite, and chooses David as possessing the most kingly qualities. "He was fair, and withal of a winning countenance," and again, soon after, he is particularly recommended to Saul as a boy of many talents, and such as give good promise: "comely" yet strong, brave yet prudent, a singer of most sweet voice, and withal thoroughly faithful in religious observances. Of his earnestness, determination, and bravery, the contest with the great Philistine giant,

Goliath, gives good proof. This giant, with towering person and dazzling brass helmet and mail, completely demoralized all Saul's soldiers, so that none dared meet him; but the clear-hearted David could not be made afraid; his eye and hand were as steady and strong before this boastful foe as when alone on the hillside he flung his pebbles at the prowling wolf. The stuff out of which he was going to meet deeper problems and face deadlier foes was forming in his soul.

In the touching story of David and Jonathan a deep human devotion is portrayed, so free from the taint of selfishness or self-interest that it has become a type of purest nobleness. The incidents in the curious conduct of King Saul toward the young shepherd whom he first made a captain over his own warriors and then sought by every strategy and trap, by fair means and foul, to kill, are most telling, as indicating the determination of David in following out the right course, even though it apparently degraded him in the eyes of all the people and even of his most intimate friends. For instance, Saul was unconsciously thrown into David's power.

One night wearied with fighting, Saul goes into the entrance of a cave on the rocky strongholds of Engĕdi and falls asleep. In the inner part of the cave is David, who, coming out with his soldiers, finds his persecutor lying there. He has only to say a word to his men and the cruel tyrant is no more. His own soldiers cry to him, "Behold, the Lord has delivered thine enemy into thine hand."

But David checked his men and suffered them not to rise against Saul; and when Saul awoke and went on his way, David went after him, and bowed before him and cried, "My Lord the King, why do you seek to kill me? I have not sinned against thee. Behold last night thou wert delivered into my hand in this cave and some bade me kill thee, but I killed thee not, though thou huntest after my life. The Lord judge between me and thee!

"And Saul lifted up his voice and wept and cried, David, David thou art more righteous than I, for thou hast rendered unto me good, whereas I have rendered unto thee evil. The Lord reward thee and bless thee. And Saul and David sware friendship together before the Lord."

But mark the exact difference between faith that is mere appearance, that is skin deep only, and faith that has become *real*, faith that rests not in some accepted moral rules, but has fought its way through to something more than rules and precepts, to the eternal *spirit* of righteousness to God!

Saul, once safe home, immediately begins plotting against David again. But David will never break his pledge. Why is this? Because to Saul it is only a bit of smart treachery to get the better of an enemy, while to David it is like *telling a lie to God!*

That is the difference between character that rests in a real faith, a clear, positive certain faith, that can cry, "The Lord is my *rock*, my fortress, *even mine*"; and the faith that only *dimly* accepts and *faintly* trusts.

It is faith like David's that clears the soul, wafts away suspicion and hesitation and doubts and fears; that gives the heart freedom to beat with joy, the eyes clearness to shine with light, the life power to expand and grow.

When Saul dies at last David is great enough to grieve for his enemy. "How are the mighty fallen," he sings, "tell it not in Gath. Publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice."

The shield of the mighty is cast away, the shield of Saul as though he had not been a king.

Saul and his son Jonathan were swifter than eagles, stronger than lions. How are the mighty fallen!

When David, then, becomes king his faith so deep and firm goes out to all the people, and makes a united nation of those who, under the rule of Saul, were but fighting marauders.

He takes the reins of government with a vigorous hand. He conquers the city of Jebus, and carried there the tabernacle and ark dedicated to Jehovah worship; and Jebus ever since has been called Jerusalem. He brought all the tribes into harmony, chiefly because he gave one common purpose to all. He extended the limits of his kingdom. He held all enemies in check. So that in after times, when Israel had lost the power and strength he gave it, men remembered with sorrowful longing the great

son of Jesse, who, from being a shepherd boy, had risen to be the greatest king the little nation ever knew.

He went through some tremendous trials and difficulties; but the fundamental soundness of his religious thought, its practical realness, came out even when he had sinned. In the first place he *knew* that he had sinned. That is, the sin could not blind him or make itself master of him. In the next place, he repented. And just as he believed really, and trusted *really*, and worshipped in practical, sincere, *real* faith, so he repented really. He meant it. His sorrow and repentance were true sorrow and true repentance. And he was (oh, rare capacity!) willing to be taught better, willing to be corrected, as one of the most touching parables in all the Bible shows.

Nathan came to David, and said: "There were two men in one city,—the one rich, the other poor. The rich man had many flocks; the poor man had nothing but one little lamb, which he had bought and nourished. It grew up in his family, eat of his meat, drank of his cup, and was as one of his own children. There came a guest to the rich man's house; and to prepare a table for the guest the rich man passed by his own flocks, and came and took this poor man's only lamb." And David cried, "The man that did that thing shall restore the lamb fourfold." And Nathan said, "*Thou* art the man." And David bowed his head, and said, "I have sinned."

There is a nobility in this confession greater than any possible exculpation of his offence. We can forgive a great deal to the man who has this supreme earnestness. And we have to forgive a great deal in the life of David. He did some savage things; but he always, in every circumstance, fought his way through to nobility again,—triumphs, at last, in complete steadfastness, and faith, and peace, in the spirit of our chapter. Dying, beloved by his people, by far the greatest king they ever had, he most gloriously, faithfully, and nobly served his country and his God!

The grand lesson his career emphasizes is absolute earnestness and sincerity and thoroughness toward the deepest things of life: getting resolutely through the appearances to the deep realities, rising in triumphant faith to God.

OUR CHURCHES.

FIRST UNITARIAN CHURCH, OAKLAND, CAL.

BY CHARLES W. WENDTE.

Oakland is a beautiful little city on the shores of San Francisco Bay, directly opposite San Francisco. The six miles of mountain-rimmed inland sea between the two cities are constantly traversed by huge ferry-boats, enabling at least fifteen thousand of the seventy thousand residents of Oakland to pursue their daily bread-winning employments in San Francisco. To the south, on the other side of the broad estuary which forms the admirable and sheltered harbor of Oakland, lies Alameda, a pleasant city of fifteen thousand souls. To the north, and adjacent to Oakland, lies Berkeley, with eight thousand population, the seat of the California State University. These three towns form practically one municipality, and will be under one city government erelong. Together they form, next to San Francisco, the largest of California's urban populations. Oakland is principally a city of residences, schools, and churches, though with commercial and manufacturing interests of growing importance. Its population is predominatingly American and Protestant, and Republican or non-partisan in politics,—three favorable conditions for the establishment of a Unitarian church. A fourth is the presence of the State University with fifteen hundred students. As Harvard College liberalized the thought of Eastern Massachusetts, so the California State and Stanford Universities have practically assured the ascendency of rational and liberal sentiments in the Golden State. No extremes of orthodox opinion or churchmanship can possibly gain the control of its public mind while these two universities radiate their light over the Pacific Coast.

On the 9th of January, 1887, after listening to a discourse by Rev. Charles W. Wendte on the topic, "Does Oakland need a Unitarian Church?" those present resolved themselves into a liberal religious society, adopting as their bond of union the well-known formula, "In the love of truth and the spirit of Jesus Christ we unite for the worship of God and the service of man." The new organization assumed for the first

year one-half their minister's salary, the remainder Mr. Wendte earned as Superintendent of Missions for the coast. The second year the society assumed two-thirds of the pastor's salary, and at the close of the third year required his entire time and service. Mr. Wendte's frequent absences on missionary duty, involving each year from five to ten thousand miles of travel, were a heavy drain on his strength and a serious drawback to the young society. In spite of this, however, the Sunday services were maintained uninterruptedly throughout the entire year, the members themselves sometimes conducting the exercises. In ten years the public services of religion by the Unitarian society have not been suspended as many Sundays.

It was not long before the restricted size of the hall thus far occupied made it necessary to remove to the larger auditorium of the former Hamilton Church, endeared by past association to many of the congregation. On Easter Sunday, 1888, the transfer was made. The congregations now rose rapidly to between three and four hundred people, and the Sunday-school to one hundred and fifty children. From the first, it was noticeable how many men were among the listeners. The membership was composed of families of education, moral worth, and social standing and means. The pastor's Bible class of young people was a feature of much promise, and has borne rich fruits.

The desire of the society to possess a church edifice of its own, and not lead a vagrant existence in hired halls, was so great and so persistently kept in view that in January, 1889, only two years after its organization, the trustees purchased and paid for a commodious and centrally located site, 150 x 100 feet, on the corner of Fourteenth and Castro Streets, at a cost of $13,500. The erection of a church edifice was next taken in hand. It was determined that the new structure should be built wholly or chiefly of stone. The latter material has thus far been little employed in California, partly from a fear of earthquakes, which has proved to be futile, and partly from the great expense attending its use. The new Unitarian church was the first public edifice to be constructed of stone in Oakland.

On the 16th of August, 1890, the corner-stone was laid with impressive services by the Grand Lodge of F. & A. M. of the State of California, and in the presence of a large concourse of people. Dr. Stebbins and Mr. Wendte made addresses, and an original hymn by Charles J. Woodbury was sung.

Then followed a long period of delay and anxiety. The work of construction was several times suspended for various reasons. Meanwhile Rev. Thomas Van Ness came to California to relieve Mr. Wendte as superintendent, and the latter was able to devote himself more fully to the work of raising subscriptions for the building fund and to superintend personally the work of construction. The contributions to the enterprise were made with a willingness and generosity which attested the wide-spread interest in the church. With one exception, no considerable gift was received outside of Oakland. It should be remarked that from the founding of the society until now no financial aid from the American Unitarian Association has been solicited or received by the Oakland society. It has paid its way from its first inception, and contributed nearly $1,500 to the American Unitarian Association and Pacific Conference. On Easter Sunday, the 29th of March, 1891, the chapel and parish house of the new edifice were taken possession of by the society. A large company assembled to participate in the dedication service which was conducted by Rev. Edward Everett Hale, D.D., Rev. William R. Alger, and Rev. Joseph H. Allen of Boston, Rev. Thomas Van Ness, superintendent of the coast missions, and the pastor. During the summer months the main auditorium was completed; and on the 6th of September, 1891, on a surpassingly beautiful Sunday even for favored California, was dedicated the entire structure, in two successive services, to the worship of God and the service of man. In the morning not far from twelve hundred persons assembled to take part in our jubilant service, and listen to the noble dedication sermon by Rev. Minot J. Savage, who had come all the way from Boston to give us his kindling word. Dr. Horatio Stebbins offered the prayer of dedication, Rev. Messrs. Thomas Van Ness, George R. Dodson, and others participated in the exercises, original hymns were contributed by F. L. Hosmer,

Mrs. N. Page, and the pastor. In the evening, at the second service, one thousand persons were present; and addresses were made by Hon. Horace Davis and C. A. Murdock of San Francisco, and by four Oakland laymen, John P. Irish, Daniel Titus, George C. Perkins, and C. J. Woodbury. It was an event which will long be conspicuous in the religious annals of Oakland, and one full of happy auguries to the cause of Unitarianism on this coast.

The one shadow over the church, the large indebtedness incurred in its erection, was partially dissipated by the generosity of the congregation on Dedication Sunday. In answer to the appeals made, it contributed over $12,000, in addition to the large sums previously given. This left an indebtedness of some $27,000 on a property which had cost, with furnishings, about $80,000. In their most hopeful mood the society had never dreamed that within five short years after its organization it would occupy so large, convenient, and handsome a church home.

The new structure is one of the finest church edifices in the State. The style of architecture is Romanesque. The building covers the entire site of 150 x 100 feet. It is built on the three sides of a quadrangle, with an open square or court in the centre. This open space, with grass plots and a cement driveway, affords additional light to the interior.

On the east side of the quadrangle is the parish house, 32 x 100 feet. The lower story has in the front the Starr King Fraternity reading-room and library. It is a handsome apartment, and has been furnished, at an expense of $1,200, by the young people of the fraternity. This room is supplied with files of the best English and American magazines and reviews. It is open every day and evening.

In the rear of this room are two large parish parlors, 26 x 41 feet, which open into the Sunday-school room. There are also coat-rooms and toilet-rooms in this wing.

In the second story is Rev. C. W. Wendte's study. It is a spacious apartment, lighted on three sides, and containing the pastor's library of some three thousand volumes. It is used for Bible-class and other meetings.

On the other side of the hall adjoining is the dining-room, which seats one hundred people. The kitchen is connected with it.

To the south of the quadrangle is the chapel or Sunday-school room, 41 x 52 feet in size. It has an open timber roof, the peak of which is forty feet above the floor. This room has been very handsomely decorated with stained windows and by frescoing. The entire end of this room opens into the church auditorium by means of movable doors which slide upward out of sight, thus adding 300 seats to the capacity of the church.

Another convenience is the sexton's room, in which all the electric light and gas governors are placed for easy handling.

On the west of the quadrangle is the church proper, 55 x 100 feet. It seats six hundred.

The auditorium is spanned by high circular arches forty feet from the floor, above which the roof rises sixty feet to the peak. The entire roof consists of heavy timber frames and wood panelling, producing a solid effect.

The pulpit and organ arches rest on massive columns of polished Colton marble, twelve feet high, with white marble caps, which are to be carved elaborately hereafter. These marble pillars are said to be the largest single blocks of marble ever quarried in California. Their cost was $1,000; and they are the gift of Mrs. William Norris of San Francisco, widow of the late Thomas Starr King.

To the right of the pulpit is the minister's vestry, partitioned off from the main church by a carved oak screen.

The church is lighted by windows on the Castro Street side and by others facing the inner court. Their prevailing tone is amber. Over the pulpit arch is a large circular window, nine feet in diameter, representing the New Testament legend of the sower. It is quite closely copied from Millet's famous picture. This window is placed in memory of the late Judge Oscar L. Shafter by his children. It was made by Donald McDonald of Boston, the artist who produced the famous window on the same subject in the Channing Memorial Church in Newport, R.I.

On the north wall, opposite, is another large stained glass window, eleven feet in diameter, and of a more decorative charac-

ter. Its centre panel represents Saint John, the "Seer of Patmos," with face upturned to heaven, awaiting the divine inspiration. It was placed in memory of her late husband, an eminent lawyer of Oakland, by Mrs. Gertrude S. Smythe.

On the Castro Street side is another beautiful window, inserted by Francis Cutting to the memory of his deceased father and mother.

Under the gallery and between the two vestibules is a reception-room, 18 x 30 feet, which is intended for social purposes before and after the Sunday service. One side of it opens into the church by large doors, affording increased seating capacity when desired. The room is lit by five stained-glass windows, the centre panel of each of which consists of a portrait of some eminent divine of liberal faith. The series includes Rev. Dr. W. E. Channing, Rev. Dr. Hamilton of Oakland, Rev. James Freeman Clarke, Rev. Dr. Bellows, and Thomas Starr King.

Dr. Channing's portrait is the gift of Arlington Street Church in Boston; Dr. Clarke's, of the Church of the Disciples, Boston; Starr King's, of the Church of our Father, Portland, Ore.; Dr. Bellows's, of the artist, Mr. McDonald; and Dr. Hamilton's, of members of his family in Oakland.

All the windows enumerated were designed and made by Donald McDonald of Boston.

The church is lit at night with electric lights and gas jets.

Following a growing custom in more recently built edifices, the First Unitarian Church is seated with assembly chairs instead of pews. These chairs have been made by A. H. Andrews & Co. of Chicago, after a special design. They are of heavy antique oak and iron, upholstered in dark green Russia leather, and each furnished with arm-rests, book-rack, and other conveniences. One result of this seating is the large use of this church for lectures, chamber concerts, and public meetings of various kinds, making the auditorium much in demand on week-days, and bringing in quite a revenue to the treasury. Two hundred of the seats are free, the remainder rented.

The enthusiasm and generosity displayed in the erection of the edifice warranted the belief that the balance due on it would be paid off within the next few years. No one foresaw the long period of financial depression which was to ensue throughout the country. Because of this, the hope of an early liquidation of the debt has not been realized. But the society has met the heavy interest on its debt without a murmur, and paid also its current expenses. During its ten years of existence it has raised for church support $78,000. To this should be added $55,000 expended on the edifice, making in all $133,000 contributed by this young society, in a city of 70,000 people, for Unitarian purposes. These figures are eloquent. They testify of a faith, zeal, and self-sacrifice among its members which justify the belief that the good work in Oakland will continue, and the remaining financial obligations of the society be met in due time.

It will be less easy to set down in comprehensible terms the personal service and moral and spiritual contributions of its membership during the period named. The faithful, untiring, and loving service of the women of the church, especially, has been most noteworthy. They have raised six or eight thousand dollars by various enterprises for the treasury of the society. Particularly praiseworthy was the publication of two little books, "Borrowings" and "More Borrowings," of which ten thousand copies have been circulated in this country and in England. In sewing for the poor, visiting in the parish, conducting festivals, decorating the chancel with flowers on Sundays, and dispensing the hospitalities of the church, they have performed latter-day miracles of love and service.

The Sunday-school has been an object of great care and labor. It counts now two hundred enrolled pupils and twenty officers, and is a very bright gathering of young people. The teachers meet the pastor weekly to prepare the lesson. Some of them have taught for ten years in the school.

The church officers have been very faithful also. Among them were N. W. Spaulding, Josiah Stanford, George C. Grant, C. H. Redington, B. F. Dunham, A. D. Cutler, A. G. Freeman, and Francis Cutting, business men of San Francisco (Mr. Cutting is also a director of the American Unitarian Association); also Mr. John Yule

and Warren Olney, attorneys-at-law, Superior Judge S. P. Hall, United States Senator George C. Perkins, and Hon. Jno. P. Irish. Two ladies are upon the board of trustees this year, Mrs. C. H. Redington and Mrs. Flora J. Forrest. This innovation is likely to be permanent. It should be added that when, in 1893, Mr. Wendte reassumed the Unitarian superintendency for the coast for two years more, he invited Rev. Mrs. Eliza Tupper Wilkes to become his assistant and substitute during his absence. Mrs. Wilkes greatly endeared herself to the congregation during her eighteen months of earnest and efficient service.

The church book has four hundred and seventy-four signatures, in all about three hundred families, and nearly one thousand souls are included in the society.

For five years past twenty-five Sunday evening services have been held each year. Of late the stereopticon has been much used for illustration. Courses on Art, History, Biography, Travel, Music, etc., have been given before a crowded auditory. The morning congregation averages three hundred, the evening average has been considerably larger.

Much has been done by this church to promote the general culture of its members and the community, especially through its Starr King Fraternity, a literary society, and its Unity Club. Courses of University Extension lectures have been given. One, by Prof. George W. Howison on ethics, consisted of thirteen lectures. President David Starr Jordan has lectured a score of times on evolution and social problems. Profs. Joseph LeConte, E. A. Ross, W. H. Hudson, John Fiske, E. H. Griggs, and Rev. Messrs. A. M. Knapp and H. G. Spaulding, have also given extensive courses. Locke Richardson, John Vance Cheney, Mrs. Mary Livermore, President Eliot, Mrs. Julia Ward Howe, Joaquin Miller, Nagarkar, Mrs. Sarah Cowell Lemoyne, and Miss Ida Benfey have entertained large audiences. The Mendelssohn Quintette Club and other musical organizations have been heard. Mr. Charles J. Woodbury conducted a brilliant Emerson class, and Shakspere and Browning have also been studied. The Curtis, Lowell, and Holmes commemorations were notable occasions in our church life. The birthdays of Luther, Washington, Lincoln, Starr King, and others, have been fittingly celebrated with eulogy and service. Good citizenship and social problems have been discussed. A Dickens carnival drew fourteen hundred persons, three hundred in costume. These were some of the more notable endeavors of the society to stimulate intellectual and moral life in the community.

The church edifice is open all day and every evening.

The philanthropic activity of the members is commendable. They are moving spirits in the unsectarian charities of the city. The Associated Charities, Humane Society, Fabiola Hospital, Chabot Sheltering Home, the Women's Club, etc., are greatly indebted to them for their earnest activity. No church in the city bears so large a part in the public life of the city outside of denominational lines. In non-partisan politics and good citizenship its members are honorably conspicuous. As a leavening force for free and spiritual Christianity, the First Unitarian Church exercises an influence which is felt by every pulpit and religious fellowship in the city. There has been a noticeable softening of creeds and a more undogmatic and spiritual tone in Oakland's pulpits of late years, which in some degree, certainly, is due to the presence and teaching of the Unitarian society.

Active in good work, united and harmonious, the church begins another decade with increased hope and enthusiasm, mindful of the words of the apostle,—"Look to yourselves that ye lose not the things we have wrought, but that ye receive a full reward."

CONSCIENCE AND REMORSE.

"Good-by," I said to my conscience,—
"Good-by for aye and aye";
And I put her hands off harshly,
And turned my face away;
And conscience, smitten sorely,
Returned not from that day.

But a time came when my spirit
Grew weary of its pace;
And I cried, "Come back, my conscience,
I long to see thy face."
But conscience cried: "I cannot;
Remorse sits in my place."

—*Paul Lawrence Dunbar.*

QUESTIONS ON THE WAY OF LIFE.

This series of "Questions" is designed to meet the earnest inquiries of our young people, as they face the real demands of the religious life.

The Third Question, "How shall I pray?" is prepared by Rev. Albert Walkley.

Other questions in the series, by different writers, are: —

"Can I make God real?"

"Can I follow Jesus?"

Each "Question" will be republished in very small leaflet form, especially intended for the church porch, and can be ordered from the *Unitarian*, 10 cents per dozen, 50 cents per one hundred.

THE THIRD QUESTION.

HOW SHALL I PRAY?

I. I am to pray in sincerity.

"Prayer is the soul's sincere desire." I am to ask for that which I feel I need.

I am to feel the need, then ask. The last place for pretence or assumed needs is prayer.

II. I am to pray with simplicity.

"Prayer is the simplest form of speech." In the Lord's Prayer we note great simplicity. The thought is simple, the language is simple.

We are not to use many and large words, but the words that naturally fit our thought and need. We are not to use repetitions, but to say what is in our hearts, and leave it with God.

III. I am to pray in faith.

We know God is our father. He has given us life, he has given us souls with deep longings, spiritual hungers and thirsts. He has given them that he may satisfy them. "Ask, and ye shall receive."

IV. I am to pray without ceasing.

This does not mean that I am always to be on my knees or always petitioning God. It means I am to go by myself, and think over my life,—to pray when alone. It means that out of these secret prayers I shall never cease to carry a feeling of my absolute dependence on God. I can do nothing of myself, but can do all things through God's help.

V. I am to pray in charity.

In our prayers we are to think of others, of others' sorrows and burdens. Our prayers are often our best means of helping others.

I must rid my heart of hate and envy, or first pray to have it cleansed, so that I may begin the real prayer which is communion with God. If I know I have aught against my friend, I am to be reconciled to him, if possible, then come to prayer.

The Lord's Prayer begins with "*Our* Father." It means that in our thought in prayer there are others besides ourselves.

VI. I am to pray for spiritual blessings.

I must not pray to change God's physical laws. Prayer belongs to the spiritual, not the physical realm of God's universe. I am to pray that I may be spiritual. Otherwise I might make a shipwreck of both prayer and faith.

VII. I am to pray so as to ennoble my life.

I do not pray to add to God's pleasure. God is perfect, so I can add nothing to him. I do not pray to bring God nearer me. He is now the nearest of all being, to me. I do not pray to make him love me. He now loves me with infinite love.

I pray that I may love him, may be deeply conscious of his presence, that I may rejoice in his perfection, that I may be able to say, "Thy will be done."

ON THE WEST SHORE.

The dearest wind to me sets toward the shore;
The days most lovely are when blue of sky
And blue of lake in quiet radiance vie,
And waves come lapsing inward evermore;
When the cool breeze from miles of watery way
Ruffles the high-grown grass as it sweeps by,
Ruffles thy hair as idly here we lie,
Blessing the pure enchantment of the day.
The phœbes call and flutter round their home;
The oriole sings a more melodious lay;
Birds we know not to name, some far away,
Delightful fill with song the skyey dome;
And, though the wind turn west and blow off shore,
Across the lake men will be glad the more.

—*Florence Griswold Buckstoff.*

FAITH AND FORM.

BY JOHN C. KIMBALL.

Rev. Lyman Abbott, in the preface to his work on the "Evolution of Christianity," says that "the teachers in the modern church may be divided into three parties: one is endeavoring to defend the faith of the fathers and the forms in which that faith was expressed; one repudiates both the faith and the forms; and one holds fast to the faith, but endeavors to restate it in forms more rational and more consistent with modern habits of thought." And he represents this last party, known as the advocates of the "New Theology," as acting pre-eminently on the principles of evolution.

The category is imperfect. Among the teachers of the modern church there is a fourth party, which neither holds fast to nor repudiates the faith and forms of the fathers, but which regards both of them as stages of progress in the past which are to be yet further unfolded in the present and future, and which is endeavoring to restate both of them in terms more rational and more consistent with modern habits of thought. And a little consideration will show that theirs is the only way in which to be fully faithful to evolutionary principles, and that Mr. Abbott, and with him all the advocates of the New Theology, in defining the evolution of Christianity as only the restatement of an old faith in new forms, has left out one-half, and that the most important half, of the real process.

I. No genuine evolutionist "repudiates" anything which the world has attained to in the past,—any plant, any animal, any institution, any faith, no matter, as compared with modern standards, how imperfect, or even horrible, it may be. One of the best features of his philosophy is the enlarged respect which it justifies and nourishes for the words and works of the world's yesterdays, those back even to the first syllable of recorded time. They are to him all steps in the mighty stairway by which nature has climbed up into the wonders of to-day, all roots and branches of the tree out of which and on which grow the blossoms and fruit that are the beauty and nurture of our modern age; and not one of them could be repudiated by him without the loss of something in the world's present which is precious and fair.

But in this upward progress he recognizes that yesterday's good was supremely good only in yesterday's environment; that it is not only the outward form, but the inward life, which is continually changing, and that, therefore, to keep the two in harmony, it is one not less than the other which needs continually to be reconceived and restated. There is no possibility of putting the old faith into a New Theology without its resulting in a spiritual monstrosity. It would be like putting the life and tastes and needs of an animal into the body and limbs of a man, or the motive power of a stage-coach into the mechanism of a locomotive engine. Morphology is a science not only of law, but of reason, has behind it not only force, but philosophy. Each animal and each plant is, in its shape, not an accident, but an exact expression of its own inner life-principle, and is exactly adapted to performing its own life functions. The dog could not be a dog of any kind, not to say any better kind, by simply having his dog nature reinstated in some other form, even though it was a better form, which was without his tail and four legs and canine bark.

When man evolved out of the brute into humanity, it was the brute life, the brute nature, the whole brute conception of the universe, not less than the brute body, which had to be changed. So with faith, religion's inner life. That of the fathers had its exact expression in the doctrines of the fathers, in their spiritual four-

footedness, prolonged backbone, and dogmatic tone; and, if its outward form is to be yet further evolved, if it is to be set upright and developed largely at its brain-end and gifted with a human voice, it is the inner faith itself, of which these things are the expression, that must be correspondingly unfolded. It is this which Jesus teaches in his figure of putting new wine in new bottles, not, as Mr. Abbott teaches, the putting of old wine in new bottles, or, as some others teach, the putting of new wine in old bottles, but the putting of the new in the new, the new faith in the new form.

II. Mr. Abbott, in advocating a restatement of the old forms as the essential thing to be done, not only leaves out a large part of the evolutionary process, but reverses alike the natural and the Christian order of what comes first. Doubtless the bodily structure of an animal, the same as its physical environment, has its reflex influence on its inward life. But it is the inward life which naturally precedes the other, and starts the process,—this which constitutes the fundamental difference between mechanism and evolution, the one making the engine and putting into it the motive power, the other making the motive power and through that putting around it the engine. Every change of species upward into finer forms seems to have resulted from the accumulation in some older species of ampler and finer vitality, finding in such a change its necessary outlet; and the tendency of all modern scientific discovery is toward the doctrine that force, which is the life of the material universe, did not come out of matter, but that matter itself came originally out of force, and is simply one of its conditions.

So in religion. The first thing to be considered in its evolution is not the restating of its forms, but the renewing over and over of that principle of its inner life which is called faith. Mr. Abbott and the new theologians emphasize and exaggerate their loyalty to Christ,—make him by name the centre of everything; but, when they come to the process by which the new theology is to be made, they directly reverse his most explicit teaching. He does not say that he came into the world to make a restatement of the old religious forms, but John represents him as saying that he came that they "might have life, and have it more abundantly"; and he seems to have avoided leaving any creed or institution or form of writing, and to have taken pains to give his precepts in such an exaggerated style that they could not be literally obeyed, so that the world would be compelled to grow forever into a larger and better theology by growing first in a larger and better life. As regards the individual's religious growth, Mr. Abbott and all Orthodox teachers recognize this law. They insist over and over to us Unitarians that the way to become a Christian is not to start with reforming the outward conduct, restating our actions "in forms which are more rational and more consistent with modern habits of thought," but to be born again, have faith, get a new principle of life within, then have that shape the outward conduct. It is the true method, one whose need cannot be emphasized too strongly; and the wonder is that its advocates for the individual should renounce it so professedly in its application to the world's religious growth.

III. As a matter of historic fact, the faith itself of the fathers, in coming down to our day, has in its very substance changed most wonderfully; and it is the frank admission of this change, one of its greatest glories, and not the covering of it up under restatements of its old forms, that is needed to make it acceptable to the modern mind. There is a beautiful legend, retold by Mr. Abbott, that at a great *auto-da-fé* in Seville, where hundreds of heretics were burned to keep pure the religion of Jesus, the Master himself came back to earth, walked reverently about their ashes, and was thronged around lovingly by the common people. The chief inquisitor, however, had him imprisoned, and at midnight, visiting his cell, said to him reproachfully: "You are wrong in thus coming again to earth to interfere with the work of your church, wrong from the start in attempting to convert the world by love and truth and self-sacrifice. There are but three forces on earth which can keep humanity in check,—miracle, mystery, and authority. You, also, to-morrow shall be burned; for you shall not be permitted to interfere with the work of your church." Christ, as the legend goes on to say, answered the inquisitor not a word, but looked into his eyes with mild familiar

gaze, and then stooped, and kissed his bloodless mouth. It was enough. The old man trembled, opened the cell door, and bade his Lord depart, never to return. The inquisitor had faith, the faith of the fathers; but, in rising to be a faith which works by love, who shall say it has not been changed in its very nature while coming to our day, changed as much as life has in rising from the tiger's claws to the philanthropist's fingers? Take the doctrines that God is a consuming fire, that man is born under his wrath totally depraved, that salvation is only through trust in the atoning merits of Jesus Christ, and that duty is obedience to commands and precepts, and is there not a difference which goes to the very core of faith between man's belief in them and his belief in the modern doctrines that God is love, man his child created in his image, salvation through personal righteousness, and duty an obedience to inward principles?

Mr. Abbott and the new theologians recognize themselves, every now and then, the reality of this inner change. "The Bible," he says, "is not an infallible standard of truth and life, but the history of the growth of men's consciousness of God." "Men are coming step by step into a higher and spiritual realm and under the authority of a higher and spiritual law." "If half a century of study of the Bible did nothing to give the Christian student a clearer vision, a wider horizon, and a larger faith, hope, and charity, we might well begin to doubt whether either the Bible was the book or Christ the person we had thought." "Whether we look at the individual, the church, or society, we see the process of that spiritual evolution by which we are coming first to know God and then to dwell with him." The only drawback to the significance of such expressions is that they are not left to stand alone, but have continually yoked with them professions of adherence to what logically they supersede. The New Theology is like the fifty-first Psalm, whose original writer grandly proclaimed that "the sacrifices of the Lord are a broken spirit," but to which some priestly mender of hymns, feeling that such a phrase unqualified was breaking away too far from ancient Judaism, has added the words, with amazing oblivion to their inconsistency, "Build thou the walls of Jerusalem: then shalt thou be pleased with burnt-offering and whole burnt-offering." So the New Theology says, Religion is evolution; but build thou restatements of the faith of the fathers, and then shalt thou be pleased with the whole of our old worship.

How much better to recognize that the old faith and the old forms have both been outgrown, and let "the clearer vision" and "the larger faith, hope, and love" we have come to, take through us and in us their own fresh and appropriate embodiments! It is this which is the philosophy of modern Unitarianism as contrasted with that of the New Theology. It honors the faith of the fathers precisely the same as it does that of its ancestry in flesh and blood, not by pretending to be that ancestry itself, but by claiming to be its legitimate offspring, and by trying to prove it is so through the better deeds and ampler attainments that all good parents wish to see in their children. There need be no fear that in thus giving up their faith we are giving up any of their spiritual gains. Real inheritance is in the blood, and cannot be lost. One of the most striking and precious truths of evolution is its law of heredity. There is a fine essence out of all the past, even the remotest, deadest, most changed-from past, that is still alive in the present. Man has in his bodily structure traces of all the animals he has originated out of, from the first amœba up; has in his ears the modified gills of his far-off ancestral fishes; and in his fingers the choice of five as their number that an old amphibian father, crawling for the first time out of the water on the land, made for him. It is a law which holds equally true in man's spiritual evolution. He is inevitably in his faith an "heir of all the ages," has naturally a fine essence out of all the beliefs of the past, even the most primitive and protoplasmic ones earth ever worshipped with; something in his inner ear which is only a modification of that with which Adam heard in the garden the voice of God; something in the faculties with which he lays hold of to-day's duty that he was helped to by some far-off savage saint. And, with such an inheritance of its essence transmitted to us in ever finer forms through all the changing species of religion, what need of holding on to the faith itself,

crude or fine, that was alive in any one set of the fathers? what need of any restatements of it which are not the voice of its life to-day? what need to fear that evolution, both as regards faith and form, will not follow in the future what Father Tabb describes so graphically as its course in the past?—

"Out of the dusk a shadow,
Then a spark:
Out of the cloud a silence,
Then a lark:
Out of the heart a rapture,
Then a pain:
Out of the dead cold ashes
Life again."

CONTRAST.

Pine in the northern forest
Standing erect and still,
Clothed in thy wintry greenness,
Thy greenness sad and chill,—
Dost dream of the magnolia,
Odorous, rich, and white,
Holding its crown of blossoms
Up to the summer's night?

O sweet magnolia blossom,
Upon thy breath divine,
Dost send a tender message
To the far solemn pine?
Dost look on northern watchfires
And thrill to their fierce gleams?
Do all of the Arctic splendors
Blend with thy tropic dreams?

—*Hattie Tyng Griswold.*

A STUDY OF CARLYLE.

BY GEORGE W. BUCKLEY.

II.

Poet-historian.

Next to Shakspere, I think of no one who can be so truly denominated the poet-historian of the world as Thomas Carlyle. It was a maxim with him that history is poetry, could we tell it right. His point of view, his imagination, his treatment, is that of the poet. It is largely this side of his nature that caused him to view national history as only a concatenation of the lives of great men; not of the reigns of kings in the fashion of the old-school historian, but of the reigns of strong men, the "can men," as he calls them. His conscious strength, stoical pride and contempt of small humanities, dramatic imagination and passion, irresistibly selected for him the biographical method of presenting the great ideas which dominated with almost fearful intensity his life. In giving his message to men, he is the reverse of his contemporary and friend, Emerson. He is as concrete, personal, impassioned, as the latter is abstract, impersonal, unimpassioned. As a lame man without his crutch, so would Carlyle have been without a hero in communicating the faith and philosophy which were his.

If ever a mind was possessed by the sentiment that "God cannot do without great men," surely he was. With this marked trait of character it might be expected that he would put his most splendid resources into "Heroes and Hero-worship," as he certainly did. These lectures, more than "Sartor Resartus," will stand the test of time as having a perennial interest for a larger class of readers. Both, however, will always remain among the classics. The ideas in these two works are his stock in trade. He has retailed them out, in his own peculiar striking way, in all his subsequent writings. We meet them over and over again as we meet the same friends from time to time in different dress.

As historical writer, no man excels Carlyle for portraiture of personalities. He is a painter of the highest order. His descriptive power and psychological insight give you, in bold, vigorous touches, the physiognomy and the soul of the subject. Not the mere adventitious man, but the real man moves before you. To read history from his pen is to walk through portrait galleries. Thus a fox-like old diplomat of the father of Frederick the Great he sets before us in this realistic paragraph: "Excellenz Seckendorf is by no means a beautiful man; far the reverse. Bodily—and the spirit corresponds—a stiff-backed, petrified, stony, inscrutable-looking, and most unbeautiful old intriguer. The brow puckered together in a wide web of wrinkles from each temple as if it meant to hide the bad pair of eyes which look suspicion, inquiry, apprehension, habit of double-distilled mendacity; the indeterminate projecting chin, with its thick, chapped underlip, is shaken out, or

shoved out, in mill-hopper fashion, as if to swallow anything, spoken thing or other, and grind it to profitable meal for itself. Spiritually, he was an old soldier let for hire; an old intriguer, liar, fighter, what you like, —what we may call a human soul, standing like a hackney-coach this half-century past, with head, tongue, heart, conscience, at the best of a discerning public and its shilling."

One of his most incisive and striking portraits is that of the father of the great orator Mirabeau: "Strong, tough as the oak-root, and as gnarled and unwedgeable; no fibre of him running straight with the other; a block for destiny to beat on. . . . One of the most singular sublime pedants that ever stepped the soil of France. . . . Why, there is substance enough in this one Marquis to fit out whole armies of philosophers, were it properly attenuated. . . . Solemn moral rigor, as of some antique Presbyterian Ruling Elder.

"Stiff as brass, in all senses unsympathizing, uncomplying; of an endless, unfathomable pride, which cloaks, but does nowise extinguish, an endless vanity and need of shining; stately, euphuistic mannerism enveloping the thought, the morality, the whole being of the man. A solemn, high-stalking man. . . . There never entered the brain of Hogarth, or of rare old Ben, such a piece of humor (high meeting with low, and laughter with tears) as, in this brave old Riquetti, Nature has presented us ready-made. For withal there is such genius in him, rich depth of character, indestructible cheerfulness and health breaking out, in spite of these divorce-papers, ever and anon,—like strong sunlight in thundery weather. . . . Blessed old Marquis,—or else accursed! He is there with his broad bull-brow; with the huge cheek-bones; those deep eyes glazed as in weariness; the lower visage puckered into a simpering graciosity, which would pass itself off for a kind of smile. What to do with him? Welcome, thou tough old Marquis, with thy better and thy worse! There is stuff in thee (very different from moonshine and formula); and stuff is stuff, were it never so crabbed."

One other example of this talent for portrait-drawing. Meeting Daniel Webster at a breakfast table in London, he records the following impression: —

"He is a magnificent specimen; you might say to all the world, 'This is your Yankee Englishman, such limbs we make in Yankee land!' As a logic-fencer, advocate, Parliamentary Hercules, one would be inclined to back him, at first sight, against all the extant world,—the grim, tall, yellow-skinned man, the crag-like face; the huge, black, wearied, yet unwearable-looking eyes, under their precipice of brows, like dull anthracite furnaces, needing only to be blown; the angriest shut mouth I have anywhere seen; a droop on the upper side is quite mastiff-like; magnificent to look upon, it is so quiet withal. I have not traced so much of silent (Berserker) rage, that I remember of, in any other man. I guess I should not like to be *your* 'nigger.' However, he is a right clever, perfectly-bred man, and has a husky sort of fun in him, too; drawls in a hand-fast didactic manner about 'our republic, institutions,' etc., and so plays his part."

Along with his literary and historical insight, his critical humor, and his power of characterization, he has the swing of a poet of vast dramatic strength. In his "French Revolution" what terrific carnivals of the Furies let loose by angry gods! What descriptions of battles in his Life of Frederick the Great! Next to Hugo's prose epic on Waterloo, in "Les Misérables," I know of no battle-painting of more picturesque and massive imagery. There is in his imagination enough of the awful suggestiveness of chaos to give his portrayal of the battles and revolutions of men a weird and Plutonic splendor. You feel that Jove is hurling thunder-bolts against the earth; that the wrath of a Jehovah is visited upon the wickedness of men, dooming them to punish themselves in the lawlessness and mad contention which shake the foundations of social order. And yet his imagination is so far religious that he makes you also feel that the spirit of a just God moves upon the chaos to bring it to cosmos again.

Not only his "French Revolution," but his historical works generally, may be called prose epics. They are the battle-waging of heroes against the powers of darkness, sometimes, perhaps, the powers of light. Great men, as giants laboring to lift some vast burden that human stupidity has piled upon them, strong against all odds to

achieve some noble end, achieve it by all manner of turnings, by all manner of means, mild or harsh, fair or, if needs be, not so fair. Cromwell against Parliamentary talking and do nothing; against anarchy and popery. Frederick the Great against Europe, fighting for his kingdom, and the right of the most capable (which is himself) to govern it. Mirabeau, fiery mass of "raging passion, ill-governed," brave and reckless, with a hearty love of men in him; Mirabeau, battling his way to the heights of power; Mirabeau, holding France back from plunging into the most frightful of revolutions, into a social chaos of vaulting ambitions, atheistic insanities, wild carnival of clashing savagery, license, and blood; Mirabeau, with the front of Jove, shaking his Hyperion locks with royal mien, pouring out the soul of a Ulysses on fire in wise and persuasive utterance, or hurling glittering shafts of war, doing valiant action with the battle power and courage of a Hercules. This is the dramatic style of Carlyle's treatment of historic subjects. One passage suffices:—

"Victory is always joyful; but to think of such a man in the hour when, after twelve Hercules' labors, he does finally triumph! So long he fought with the many-headed coil of Lernean serpents; and, panting, wrestled and wrangled with it for life or death,—forty long, stern years; and now he has it under his heel. The mountain-tops are scaled; where the man climbed on sharp flinty precipices, slippery abysmal; in darkness seen by no kind eye,—amid the brood of dragons; and the heart many times was like to fail within him in his loneliness, in his extreme need: yet he climbed and climbed, gluing his footsteps in his blood; and now behold, Hyperion-like he has scaled it, and on the summit shakes his glittering shafts of war! What a scene and new kingdom for him; all bathed in auroral radiance of hope, far-stretching, solemn, joyful: what wild Memnon's music from the depth of Nature comes toning through the soul raised suddenly out of strangling death into victory and life! The very bystander, we think, might weep with this Mirabeau tears of joy."

With the epic splendor and robust sympathy of Homer, Carlyle lives and moves and has his being with his historical heroes. And yet writing history is not a mere matter of hero-worship. Let no one think that. His vision catches the defects and off-traits of his heroes, and most skilfully does he paint them in. And then, too, his imagination has scope and clearness as well as heat in it. Comprehensive and graphic are his pictures of historical epochs. Not only the heart and soul and dramatic striving of individual heroes in the foreground, but the heart and soul and dramatic striving of the whole people—yea, of whole nations—in the background. You find, in the picture, human forces contending in the courts of kings, in the cottage of the peasant, in the campaigning of generals, in the diplomacies and economics of States, in the speculations of philosophy, in the pieties and mummeries of religion, in many side scenes of pathos and humor,—all that go to reveal, not the outwardness so much as the inwardness of men and society, this Titan of historical writers spreads before the reader.

History from the pen of Thomas Carlyle is to be read with the poet's rather than the logician's attitude of mind. This is especially true of his work on the French Revolution. One who delights in facts and accuracy of statement should get instruction elsewhere before reading this marvellous production, although these are hardly sacrificed for dramatic and pictorial effect. I have remarked that history from the pen of Thomas Carlyle must be read with the poet's attitude of mind. Perhaps it is needless to observe that his writings in general are to be interpreted from the point of view of both poet and prophet, there being an affinity between the two. When a man is one of these in any eminent degree, he is quite likely to be the other. Isaiah spontaneously rushes into grand imagery. Luther's brave, forefeeling heart bursts into song. Jesus' rich sympathy frequently voices itself in parable and in the dainty or exalted imagery of the poet.

In his outlook upon the universe Carlyle was the poet. In his outlook upon human history and human relations he was the poet. His eye, however, is not so much for the poetry of common things and common life as the eye of his contemporary, Emerson. His vision sweeps the imposing and massive aspects of this universe. "Has a whim," says Emerson, "for dealing *'en grand*

monarque.'" With vasty deeps and heights, heavens and hells, eternities and time-destinies, celestial immortals and Tartarian Furies, he sports as royally as Milton plays against one another, and interplays, the powers of light and darkness in the affairs of gods and men. In the freest, grandest fashion he dramatizes the outward forces, acting upon individuals and nations, as divine, though it may be coercive, agencies of their growth.

This man's sense of power and glory, terrestrial and celestial, his lively impressionability to the spiritual inwardness of nature and of man, are profound, are overwhelming. "Nature is the time-vesture of God." "Nature and life are but one garment, a living garment, woven and ever weaving in the 'loom of time.'" Man is a moving and moved spectator of the shifting panorama of perpetual force and change. Carlyle wonders at himself as a spirit-phantom, among spirit-phantoms, with their "bewildered wrestlings," all making their strange transit across the earth to disappear again from mortal ken. He is overwhelmed with the sense of mystery and of the universal flux of persons and things.

"O Heaven, it is mysterious, it is awful to consider that we not only carry each a future Ghost within him, but are, in very deed, Ghosts! These Limbs, whence had we them; this stormy force; this life-blood with its burning passion? They are dust and shadow; a Shadow-system gathered round our Me; wherein through some moments or years the Divine Essence is to be revealed in the Flesh. . . . Generation after generation takes to itself the Form of a Body; and forth-issuing from Cimmerian Night, on Heaven's mission APPEARS. What Force and Fire is in earth he expends; one grinding in the mill of Industry; one hunter-like climbing the giddy Alpine heights of Science; one madly dashed in pieces on the rocks of Strife in war with his fellow: and then the Heaven-sent is recalled; his earthly Vesture falls away, and soon even to Sense becomes a Vanished Shadow. Thus, like some wild-flaming, wild-thundering train of Heaven's Artillery does this mysterious MANKIND thunder and flame in long-drawn quick-succeeding grandeur through the unknown Deep. Thus, like a God-created, fire-breathing Spirit-host, we emerge from the Inane; haste stormfully across the astonished Earth; then plunge again into the Inane. Earth's mountains are levelled, and her seas filled up, in our passage: can the Earth, which is but dead and a vision, resist Spirits which have reality and are alive? On the hardest adamant some foot-print of us is stamped in; the last Rear of the host will read traces of the earliest Van. But whence? O Heaven, whither? Sense knows not; Faith knows not; only that it is through Mystery to Mystery, from God and to God."

The world a mystery; his fellow-men a mystery; himself a mystery to himself,—he lives in

> ". . . a land of shadows: yea, the land
> Itself is but a shadow, and the race
> That dwell therein are voices, forms of forms,
> And echoes of themselves."

THROUGH DEATH TO LIFE.

We pass our days as in a mist;
And in the dim and narrow circle of our vision
Our friends beside us walk,
And ever and anon the cloud engulfs
One of our number, and he disappears
Forever from our sight.

Our friend has left us; he has passed
Into the silence of the great Unknown
That stretches out on every side to all infinitude.
His body died; but he, the man himself, still lives.
O'er him death hath no power, the grave no victory.
For God is spirit: he hath no hands or feet;
And in that image man was made, nor death can know.
For what is death? 'Tis but the door 'twixt life and life.
Life did I say? Yes, more life and still more.
For, in the countless ages of the world to come,
God's education of the soul will never cease;
And life, real life, will broaden ever, and ripen
To a full and glorious fruitage. Death end all?
Nay, rather, begins all. The best is all to come.

Some there are who say that God
Cannot or will not save his own,
But that his justice and his wrath to many
Eternal condemnation will mete out.
What! call God "Father," and yet say that?
Believe it not. That were not God, but devil.
God has no wrath. He punishes, 'tis true;
By his eternal laws sin carries
In its own breast the seeds of its reward.

We cannot break his laws, and yet go free;
Sorrow the everlasting shadow is of sin,
And ever follows it in this and in the life to come.
But punishment is not of wrath, but love;
'Tis for our good, that wisdom we may learn
And knowledge of the paths we should not tread.
So death is but a call to come up higher,
To take a step in the grand evolution of the soul
In its infinite ascent to God, the Great Original.
Our brother's in good hands: no harm to him can come,
Out of God's universe he cannot go, for it is infinite.
Nor can he pass from out the reach of love divine;
For that, too, is infinite and transcends all.

WM. D. LITTLE.

THE CHURCH AT SCHOOL.*

BY WILLIAM M. BRUNDAGE.

The problem of adult classes in the Sunday-school depends for its proper solution so much upon the adoption of the modern conception of the function of the Church that I shall be obliged to touch upon this general theme at the very threshold of my discussion. Of course, in this conference, we need not pause to consider the old orthodox conception of the Church; but there is an idea of the Church that lingers even in the minds of certain liberals in religion that seems to me to be almost, if not quite, as unscientific and unreasonable as the old orthodox conception. I refer to the idea of the Church as consisting mainly, if not exclusively, of a mere group of men and women who think alike and come together simply to listen to an interesting exposition of their particular views of religion and to administer certain very admirable charities. I doubt whether there are many here to-day who seriously entertain this view, but I have certainly seen indications of its existence in some quarters.

I have no sympathy whatever with any view of the Church that does not recognize what Mr. Fairchild calls "the educational function of the Church." The Church is, indeed, a great educational institution. Its distinctive mission is to educate men and women, to train and develop men and women into the clearest and fullest appreciation of their individual and social duties and responsibilities. Its great mission is to minister to the higher life of the spirit; and to this end it must not only show wherein this life of the spirit actually consists, it must draw out and develop the life itself.

I do not, in the slightest degree, underestimate the inspirational work of the Church. I would give to that work a very important place. Every public service of the Church should be the source of the noblest inspiration. Every sermon should arouse preacher and people alike to high thinking and plain living. Men and women who come, weary and depressed by the anxieties, cares, and responsibilities of their professional, business, and home life, should always experience, in the public services of the Church, a spiritual uplift that will inspire new hope and courage, and make life seem better worth the living.

But this is not all that is to be done. There are numerous subjects that cannot, with any real profit, be introduced in the pulpit,—subjects that need to be discussed back and forth, that need to have directed upon them the concentrated light of many minds. The whole Church needs to go to school to study together all those questions of ethics and religion that so directly concern practical, every-day thinking and living. In its ideal I conceive the Sunday-school to be nothing less than the Church at school for the study of these great ethical and religious questions.

The Sunday-school is not a mere boys' and girls' school. When it is merely that, and in so far as it is merely that, it is but an irrational survival from the past. The conception of a school to teach boys and girls the revealed scheme of salvation is the old orthodox Sunday-school. Of course, the adults in the Church did not need to attend such a school. They were supposed to have already mastered the scheme; and, even if they had not, the pulpit was supposed to present the entire scheme of salvation afresh every Sunday.

We liberals do not believe in any such precise and definite scheme of salvation.

*This paper was read under the title "The Problem of Adult Classes" before the New York Sunday School Union Jan. 8, 1897.

We have adopted an entirely different philosophy. To us salvation means character, full salvation, a ripened and matured character, the product of a whole life's thinking, choosing, and acting. To us the Sunday-school must foster the development of such a character, and the Sunday-school's work is not completed until that character is completed.

In the light of this principle there must be a somewhat thorough reorganization in many of our Sunday-schools. We must frankly and unhesitatingly adopt the aims and methods of the new education. We must introduce into our Sunday-schools not only a graded system of instruction, but a system so varied in the character of its ethical and religious instruction that each grade will afford just the discipline that the students in that particular grade are prepared by their previous training to receive. Commencing with a well-equipped kindergarten, we must lead, in a systematic and logical way, up to the study of comparative religion, and of the intricate and perplexing problems of ethics and sociology. It is only in the adoption of some such modern curriculum that we can retain our boys and girls in the Sunday-school, and keep them there after they have become men and women.

I, for one, have never been able to blame very severely the boys and girls who, as they advanced in their teens, have in large numbers dropped out of the Sunday-school. Over and over again, in slavish conformity to the scheme of the International Committee, these children are dragged through the Bible, from Genesis to Revelation, and back again. There is no unity in the method; there is no element of surprise; there is little or nothing to excite curiosity. One series of lessons is taught in all grades. No wonder that it has been next to impossible to to develop adult classes under such a system.

I know very little about Unitarian Sunday-schools. Of course, they have not, to any considerable extent, adopted the International Series of lessons. But the series of uniform lessons for all grades that has been in use in certain Unitarian schools, while it has been vastly superior to the International Series, has at least showed this one serious defect: it has required the youngest child to study the same subject that was presented to the adult class. This is so unphilosophical that any advantages of such a uniform system cannot begin to compensate for the disadvantages of it.

I am afraid that many of our liberal churches continue to cling to the old idea that the Bible is the only book to be studied in our schools, and that what we have to do is to impart certain instruction concerning the Bible rather than to educate boys and girls into trained and developed men and women.

The task of submitting a modern curriculum for our Sunday-schools was not assigned to me; but I profoundly believe that, until we do adopt a curriculum that approves itself to the best educational thought of our day, the problem of adult classes will remained unsolved. We cannot solve the problem by adding to our course of study for the lower grades some new class in good government or comparative religion or sociology. These adult classes must be organically related to all that comes before. The highest unity must characterize the whole curriculum. The instruction of each higher grade must follow naturally from the instruction of the grade below. We must frankly adopt the educational ideal of the Church, and consider the Sunday-school nothing less than the Church at school, studying the practical problems of ethics and religion. The Church and the school must be made one. Until we do this, we cannot keep our boys and girls in any large numbers in our Sunday-school, we cannot permanently develop any large adult classes.

But there is another reform imperatively demanded before even the best curriculum can be successfully carried out. In order to maintain the efficiency of any grade in our school, from the work of the kindergarten department to the most advanced class that is studying the latest and most engrossing problems of sociology, we must have capable and properly qualified teachers. This is indispensable. The best system must be worked. As I have become acquainted with the ability and training of the average teacher in many Sunday-schools, my wonder has not been that comparatively so little had been achieved, but that so much had been achieved. These teachers were, in the main, earnest and well-meaning people who, at the importunity of superintendent

or pastor, had consented "to take up their cross," as they expressed it, and teach in the Sunday-school. They had little or no time to prepare their lessons, and therefore brought their "lesson helps," into the class.

We must have teachers who are teachers, and who will take the time to thoroughly prepare. If we cannot find them among the volunteers, we must go outside, and hire them at a stated salary. If we cannot secure many, we must for the present be contented with larger classes and fewer teachers. If we make our schools actual schools, employing the best modern methods in the modern spirit, teaching living truths, our churches will support the schools. The teachers will be forthcoming.

Why, my friends, in the most of our schools we have been simply trifling with this matter. We have hardly begun to take hold of it in earnest. We have hardly begun to seriously grapple with the problem of ethical and religious education.

We are now considering absolutely the most important question that could possibly come before us, the question of the education of the most exalted powers of man. Consider for one moment the time and money that have been expended in improving the methods of our common-school education! In them we have attained a fairly high degree of efficiency, and improvments are continually being made.

In our common schools, however, there is no thorough-going and systematic moral training. This training, if it is to be received at all, must be received at the home and the church school. How little of such training is received at the home we are all too often painfully conscious. And in our church school we have by no means kept abreast of the modern methods in the public schools.

I believe that we are becoming aroused to the supreme importance of this work at last; and in this fact there is great ground for encouragement. An important step toward the healing of a mischievous disease has been taken when the disease has been properly diagnosed. At last we have been able to diagnose the disease of our system of ethical and religious training. Let us now begin to apply the remedy concerning the effectiveness of which all modern educational reformers are agreed.

In regard to the particular methods to be employed in adult classes, they will naturally vary with the character of the subject-matter to be taught and the general attainments of the members of the class. From a somewhat wide experience, I have come to believe that, on the whole, the best results are to be secured by the method of the lecture and the quiz.

I am afraid that some of you will think that my consideration of this question has been too general, and has not been as closely confined as it might have been to the particular problem assigned me. My only answer is that I could not treat it in any other way. I have tried to show that the problem of the adult class is the problem of the school; that we must carefully prepare for the adult class in the lower grades of the school; that we must work to a plan that amid all variety is characterized by the highest unity, and that we cannot expect to develop any permanently successful adult classes by adding them on artificially to the regular curriculum with which they are not vitally connected; that our idea of the Sunday-school must broaden until it becomes the idea of the church at school; and that, finally, no matter how excellent our system may be, capable and well-trained teachers are absolutely indispensable for its successful working. If we cannot put into active operation the entire plan all at once, let us try as much of it as we can. If we can secure but few properly qualified teachers, let us be content for the present with fewer classes, even if they are overcrowded. As fast as we discover the right teacher, we can set him or her to work in the proper place, and thus gradually bring into successful operation our entire scheme.

THE SUPERNATURAL.

BY MARTHA P. LOWE.

Not long ago our attention was directed to an article which appeared in a French Liberal Protestant paper at Paris, in which the writer averred that there was a great change going on in their branch of the French Church.

In 1866 he says that there was hardly a person to be found who acknowledged any belief in the so-called supernatural.

But the tide had turned: young men were studying into these questions with more fairness and a deeper interest. It looked as though in the course of a few years there could be a change of base throughout the whole branch of the Church.

This wave of absolute rejection of the supernatural has in the mean time reached the Protestants of this country; and among some ministers it amounts to a sort of dogmatism that will not allow that a Unitarian who believes in the supernatural could be anything but a simpleton, or, at least, an old-fashioned conservative, knowing nothing of the critical study of the Bible. Dr. Allen, in his interesting and sympathetic address published some time ago in the *Christian Register*, speaks touchingly of the sadness of Prof. Norton and Henry Ware and others of the older men who saw the drift of the young minister. Now, if these older men made a person's belief in the miracles a test of his being a Christian, they were truly behind their age. But we have never yet heard that they did, although there were undoubtedly some good Unitarians at that time who did believe so. The young men at this period, full of the new wine of thought, were perhaps a little hasty in their discoveries, and shocked the devout emotions of these venerated professors in a way that perhaps they could not do to-day.

We are not of those who believe that the older Unitarianism is wholly superior to the new, or who desire to restore our denomination to the position it occupied at the time of the secession from the orthodox church. We cannot go back upon the past and accept its standpoint. But we can gather up valuable fragments which may have been dropped. The early Unitarians did not probably believe in the verbal inspiration of the Bible. But they kept up a war of words with proof-texts, which had often to be stretched a good deal out of their original meaning. When Dr. George E. Ellis made the declaration some years ago that "the Bible was an orthodox book," we were all astonished, and resented the statement; but we at length came to the conclusion that he was correct, in this sense,—that it is an orthodox book, and also a Unitarian book. It is consistent in this one respect: that, although containing a thousand human opinions, it stands unalterably for virtue and holiness. We no longer try to reconcile errors or discrepancies even in the New Testament. If Jesus is represented as saying things that are thoroughly inconsistent with our well-conceived ideas of his character, we simply say we do not believe he ever said them.

There are, however, wonders, sublime events, connected with the ministry of Jesus, which cannot be easily set aside. If we literally refuse to believe anything that does not suit itself exactly to our physical senses, we become doctrinaires in our Christianity, and rob the Gospels of their greatest scenes and the personality of Jesus of its august power. Everything, says the rationalist, "must be brought under the domain of science," cold reason, but not the higher reason of Coleridge as distinct from the understanding.

This attitude of a growing portion of our denomination keeps us from cordial union with the liberal orthodox, and weakens our hold upon young and emotional natures.

What is our belief in God but a supernatural act? We cannot see him nor touch him nor hear him, and yet he is firm in the consciousness of the religious mind. Can we afford to strike out of the Gospels the narrations of the transfiguration, the resurrection, and the ascension, without crippling them sorely of their power over men?

If it is our duty to do it, God forbid that we should be so cowardly as to refuse to recognize the truth, in order to spare our own and others' feelings! We have already proved, as a denomination, that we are not unwilling to face the truth, and lose such tremendous agencies as the orthodox atonement, conversion, and everlasting punishment. But we are not called upon by reason or duty to give up everything that the old church held dear. Creeds are of man's making; but these sublime events are of God's making. They are between God and man, and well attested by Christian history in some form that suits itself to our spiritual perception. If we cannot take satisfaction in them, let us at least avoid flippant words or extreme negations, and consider them at least as open questions. This is the course of the highest Christian philosophy, which lays down no laws, but reverently watches the revelations of God's spirit in man.

Why should the beautiful story of the transfiguration be wiped away by an over-conscientious preacher, in his address to children, by the remark, "You know that none of us really believe this story is true"? Supposing we do not believe that Moses and Elias appeared bodily before the disciples: they may have appeared to the higher spiritual vision of Jesus. No "Spiritualist" would have any difficulty in believing this; and "Spiritualism," in its crudest forms, will grow at the expense of our Christian Church, if we maintain such a literal attitude in regard to invisible realities. Supposing even that we cannot believe in any actual phenomena, can we fail to see that glorified face of Jesus which the disciples have painted and the world has remembered for ages? Shall we not show these scenes anew to our children, to beautify and strengthen their faith and impress them with that picture of communion with the Highest which affects men more than any arguments for the unseen?

The resurrection! What a flood of memories throng the spirit as the images rise before us of those who have found exceeding comfort in the thought that Jesus showed himself to his friends, and gave the whole world new hope for its dead! What is Easter Sunday without the risen Jesus? And yet many of our churches are loaded with flowers, filled with people listening to Easter anthems, and hearing only about the summer solstice, the awakening of spring, the chrysalis and other beautiful intimations of immortality, when we have in our possession the divinest sayings of one who spake as never man spake of his Father's mansions above, and sealed his words by a last expression of earthly love, overcoming by his great spiritual power the veil of matter to see once more his beloved before he could rest in the Eternal Country. There again our preachers can be true to their convictions. They can say that they doubt the bodily resurrection of Jesus. But all the facts of the gospel history prove that he appeared in some form to his disciples and friends, and brought comfort to them and the whole world. The preacher should speak of Jesus, not merely as a great figure in the past, but as risen immortal to do greater service for earth and heaven. Thus we shall save our Easter, which is in great danger of being lost in the verifications of science and intellectual speculations on immortality. We respect the conscientiousness, but cannot enjoy the bare literalness, that would rob our Church of all those sacred scenes in the past which may be repeated to-day, as they are the expression of the highest aspirations of our being. Let us, at least, if we cannot agree in our speculations, make these historic days warm with the presence of Jesus.

After the resurrection comes the ascension. Would we banish from our Church calendar this day, which comes at the opening of summer? Why need we perplex our minds with the impossibility of the ascent of Jesus up to the zenith? Ascension means, in our usage, an entrance upon the life eternal. We speak of the ascension of our friends. If the spiritual form of Jesus, as we believe, appeared to his disciples and friends, was it not in keeping that he should melt away upon the air on the hills of Bethany when his last words were said? Such is our idea of the ascension,—a vanishing away of an ethereal form, like unto the earthly body, which had spiritual power to make the apostles know their Master, and after visits of rare intervals passed away into the realms of the unseen world.

What a mistaken idea it is in regard to the gospel miracles that we must believe all or nothing! It belongs to the Roman Catholic and the Anglican, but is unworthy of any true religious philosophy, unworthy of the Unitarian. Man is not an embodiment of material facts, but an emotional being, who cannot be fed merely on moral truths: he must have the quickening influences of those revelations which come to chosen souls, not only in solitude, but before men, as in Jesus, and stamp upon the material world the impress of the spiritual.

We do not believe that the theism of the Old Testament nor the Christianity of the New was forced upon the world from without, by an unnatural divine revelation from heaven; but we do believe that the great personalities in both, in spite of their human imperfections, were full of inspiration, and that their work was attended with manifestations that transcended ordinary phenomena. Most of all was this the case with Jesus, who, to our minds, did not perform his great works to attest the

truth of his doctrines, but because he could not help it. He was full of so much spiritual force that the power of love impelled him to do what his disciples or humanity needed. Whenever this divine necessity was not upon him, we doubt the authenticity of the miracles attributed to him.

These thoughts which we have imperfectly developed are not new to Unitarians, ministers and people. But we need to have these scenes repeated as the old Church repeated them on holy days. How beautiful in modern times have been the pastoral scenes on the pages of fiction depicted among the parsonages of the German Lutheran Church by Jean Paul Richter, Heinrich Zschokke, and many others! They are a great help to young and old. They sweeten and dignify our lives, and in no way impair that search after truth which is the distinguishing feature of our denomination.

THE PROBLEM OF LUXURY.

BY JAMES T. BIXBY, PH.D.

Is luxury censurable or commendable? From the earliest times this has been one of the vexed questions. Alike in the pages of the Bible, in the ethical disquisitions of Greece and Rome, and in the political economies of the nineteenth century we find the most opposite views urged; and urged, too, with the greatest earnestness.

Is luxury a thing to be condemned or approved by a conscientious man, who keeps in view his obligations to the general welfare? At the threshold of this inquiry we are met by a further question that demands precedence: What is luxury? For the slightest attention to the opposing arguments shows us that the difference in judgment on this question usually runs back to a different definition of the subject under dispute. One means by it wanton waste and ostentatious extravagance, and naturally can find no phrase too severe for it. Another warmly defends it as an essential of civilization itself, because he means by luxury everything beyond the necessaries of existence.

Now, if one should adopt this latter definition, and interpret strictly the term "necessaries of life," then he would have to admit that the poorest laborer amongst us is indulging daily in manifold luxuries. Condemn humanity simply to that which is needful to keep soul and body together, and our race must return to a condition below even that of the savage. For there is no race of savages, even, that does not treat itself to more or less ornamentation of the person, and such finery of clothing, nose rings, and bracelets, as they can procure. Sir Walter Scott tells a good story of some Highlanders sleeping out doors on a moor one winter's night. One of the men rolled up a snowball for a pillow, but his comrade kicked it away with disgust as culpable luxury.

This illustrates how relative a conception always the conception of luxury is. It varies with men's habits, station in life, and personal taste. To the bibliomaniac it seems wicked waste to spend large sums on fast horses, but quite sensible to lavish any sum on rare books or engravings. To the horse-fancier, foolish extravagance is thought to lie in what is spent on morocco and wide margins, and good sense in the fine equipment of the stable. The morceau you have no taste for is to you always a culpable luxury.

Again, the idea of luxury varies with a man's social position and income. To the man who is working for two or three dollars a day, the thousands of dollars sunk in wine and flowers at a millionaire's banquet seems unjustifiable extravagance. Yet in proportion to the rich man's income this may not be nearly as large a bill to him as the laborer's weekly spree is to the latter.

Or suppose we take the utilitarian test, and say everything that is not strictly needed and useful shall be condemned. Again, how relative is the test, What *is* "necessary"? What is "not useful?" If the opera, the picture gallery, and the multitudinous ornaments of life are thus to be judged culpable luxuries, all the beauty and grace and comforts of life to the refined must be swept out of this reformed world. Pictures, indeed, do not clothe a man nor music and flowers feed our race. None of the comforts of a modern home or the amenities of civilization are indispensable to keeping the breath of life in our flesh. In a strict sense they are superfluities. But to the sensitive, æsthetic nerves of to-day, life is not worth living without them. And we

echo, in earnest, Motley's witticism, "Give me the luxuries of life, and I will dispense with its necessities."

Looking back only a few centuries we see how the glass windows, the tea and coffee, carpets, Bibles, the mirrors, the evening lamps, which formerly were the rare and costly enjoyments of princes, have become the customary decencies of every well-to-do family. In the next generation we may hope that the bath-tub, which the uncultivated laborer now thinks an uncalled-for luxury, and, when put into his tenement by a philanthropic landlady, uses it to pack his pork and potatoes in, may become as much of a necessity to the working class as to those above them.

The progress of civilization consists in transferring more and more of the luxuries of life into the list, first, of comforts, and next of necessities.

In view of this relativity of luxury, he who starts out to define what luxury is, soon begins to feel, as a writer in the *Spectator* well says, like the Church Father who was asked to define time: "I know, when you do not ask me."

Nevertheless, in general and as a provisional statement, we may designate all costly expenditures on superfluous enjoyments as coming under this head. Are any such expenditures innocent? And, if so, what are not so, but blamable?

We may best consider, first, their influence on the individual concerned and their relation to him. And the first warning to lay down is that, whatever is beyond one's means—however enjoyable, æsthetic, or in every way desirable—is not only a luxury for him, but a censurable luxury. And this applies not merely to individuals, but to towns, religious societies, and nations just as much. The city hall or church building, for which payment cannot be made in any reasonable time, is a blamable luxury.

Second, whatever pleasure, show, or ease impairs a man's productive energy is a mischievous luxury. Whatever enjoyment or comfort, on the contrary, increases his productive power is a blameless and wise expenditure. In all consumption of the good things of life the practical test is: Are they going to reproduce for the world as much or more than they use up? Does the millionaire or the mechanic contribute to the world's welfare more or less than he takes from it? That is what tells whether he is living a life of honest service or that of a social fungus. Whatever equips a man better for the service of humanity is well spent, however great the amount. This is the warrant for the scholar's library and the minister's summer tour. It is equally the warrant for the cab that gives the banker freedom to look over his correspondence or the yacht that supplies a railroad magnate with needed seclusion and recreation. But the most trifling pleasure, on the other hand, that disqualifies a man for effective service,—be it the headachy dram, or the corsets, French heels or other hampering and enfeebling impedimenta of fashion, on which the working girl squanders her earnings to imitate some fine lady,—these are to be reckoned as culpable luxuries.

And, following out this principle, we reach a third caution; namely, that the luxury that is to be reckoned innocent must be a source of strength and refinement to the body and soul of him who indulges in it. Naturalists tell us about a species of ant that, by abandoning all bodily exertion and training certain slave ants to feed and tend it, has lost all power of locomotion, and become as helpless as a babe. So, when a man worships comfort as a god, and tries to turn his daily existence into a feather-bed amidst whose downy billows he is fed on jam and honey, he inevitably prepares for himself the weakness and degeneration that the law of nature has pronounced on every parasite. The rich man who is wise will carefully guard against this enervation which comes from too great softness of environment and habits. However fine his establishment or sumptuous in externals is the life amid which he and his family move, a certain simplicity of living and scorn of excessive ease of daily surroundings will preserve constitutional vigor. The luxury that tends to effeminate is never commendable.

These points, it seems to me, need only to be candidly considered to be generally admitted. It is when we pass on from this consideration of personal effects and relations to the broader consideration of our relations and duties to our fellows that we enter the field where the controversy about luxury grows hot.

As the subject is usually presented, we have set before us a moving picture of the sad contrasts of life. Here are the splendid mansions of the rich, crowded with every kind of comfort and costly decorations; there are the dens of the poor, hardly fit to house a pig. Here a painting that costs $50,000; or wine in streams, every bottle of which consumes the equivalent of a day's labor. There thousands are suffering for the very necessaries of life, the great mass stinted and pinched for ordinary comforts. In England it is estimated that over two million people are working as servants, and over six million more are engaged in supplying the various luxuries of the well-to-do.

What is the justification for this terrible inequality? What right has he who has done little or nothing to earn these sumptuous enjoyments, except to undergo the trouble of getting born in some high-placed family, what right has he to this disproportionate consumption of the good things of life? Is it not the duty of the well-to-do to refrain by their self-denial from encouraging the employment of labor in these costly superfluities,— jewels, laces, pictures, ribbons, orchids, trinkets,— the whole legion of useless luxuries, and turn the wheels of industry to producing more of the necessities of life for which thousands are famishing?

Such is the drastic arraignment made by popular reformers, sympathetic preachers, and even by scholarly students of political economy upon luxury as a thing unjust, inhuman, and pernicious to social welfare. On the other side, another party, with equal positiveness, laud luxury, however prodigal, however ostentatious or sensual, as the great support of trade and means of distributing money among the working-class. It is the rich man's cake and wine, they tell us, that give the poor man work and bread. He who saves and accumulates his money into capital is the workingman's real foe. He to whom the Lord has given property, that property is his own to do with it as he chooses. It is only an impertinence to criticise his manner of spending it.

Now, it seems to me, both of these cries, popular as they are, have struck a false note. Painful as are the inequalities of fortune and expenditure that luxury so emphasizes, a general abstinence from everything above the necessities of physical life and the ordinary comforts of an average farmer or workingman's home (the remedy that our modern social Spartans advocate), would not improve the general lot. The argument on which this sweeping censure of luxury rests is that if people abstain from expending their means in the costly pleasures or ornaments of life, outside of our primary needs, just so much more money flows into the channels of productive industry to supply additional necessaries to the common people.

But in point of fact, does this take place? If a third of the nation, as it is charged, are now at work making and furnishing luxuries, supported by the wealthy classes, this third, like the other two-thirds, are already supplied with the necessaries of life. Their change of work, from the furnishing of luxuries to the furnishing of necessities, does nothing to enlarge the market for necessities: it simply gluts it. For modern machinery and improved farming already produce a plenty of the mere necessities of life. As it is, when only a part of the population are supplying food and clothing and other primary needs of humanity, there is many a season when corn is so abundant it is burned for fuel, and apples are so plenty they rot on the ground, and garments are piled up in the clothing warehouses in quantities far beyond the demands of trade. If the market for necessaries is not to be flooded, the workmen who have stopped producing costly luxuries for the rich must turn to producing cheap luxuries for the common people.

But again, where is the money among the common people to buy these additional luxuries, even at forced sales and half-price? And if the sin of luxury lies in its waste and lowering tendency, is not this even greater in the case of these perishable tawdry superfluities of the masses than in the case of the more permanent and tasteful luxuries of the wealthy class? The abstinence from luxury on the part of the wealthy can only become an increase of income and remedy of inequality to the masses by a reorganization of the community on a communistic or socialistic basis. In such a case, what additional income would the average workman be likely to

receive as his share of the expenditure now made on luxuries by the rich? Ten cents a day equally distributed, it has been calculated, would more than cover the addition.

Surely, the spur to the ambition of all the workers and enterprising brains in the nation which the chance of securing for himself these luxuries of life now furnishes, is worth more to the average man than ten cents a day. It is this spectacle of the rich enjoyments above him that so spurs on to industry and new enterprise every ambitious mind and energetic hand. Luxury may foster laziness in a few poor victims of inherited fortune, but for every one such case there are a thousand whom its brilliant prizes have invited to activity. If there were no luxury to stimulate man, the world would be a far lazier, poorer, and more ignorant world than it is. It is the luxuries of the world (I mean now, of course, those comforts, amenities, and elegances lying outside the necessities of life) that employ most of its skilled labor, that foster mechanical ingenuity, that have developed taste and social progress. As employment and good wages are dependent on an active production of social goods, so is regular production dependent on an equally active consumption of the things produced and demand for a new supply. And this consumption and demand, again, are determined by the general standard of living in the community. It is a fundamental economic principle that whatever tends to develop the wants of a people and elevate their standard of living, both advances wages, stimulates inventive skill and the use of machinery, and promotes the prosperity of the community.

I feel as strongly as any social theorist the attractiveness of those Utopias, where a rude plenty of the material supplies of life prevails, without any luxurious expenditures to excite envy or restless emulation. Nevertheless, the experience of the world shows that these are just the conditions, by their lack of financial margin and removal of the preventive checks to the growth of population, that eventually (as in the case of Ireland and India, when the potato and the rice crop gave universal plenty) result in social ruin and general misery later on, when an adverse hour strikes. Such communities have no reserve stock of wealth to resort to in the hour of trial. But luxury, partly by diversifying the natural resources, partly by storing up its superfluous wealth, acts as a balance wheel to carry the nation safely by such dead points of the industrial orbit.

Practically, luxury is the soil in which alone beauty and the love of beauty grows. It is an inseparable concomitant of the fullest measure of civilization and refinement, and the most enterprising and efficient industrial power. As Leslie Stephen has well said, "It is only as a nation has been able to support classes with sufficient means to devote themselves to science and art and the cultivation of the higher faculties that it has acquired the vast powers of production which enable some to be disproportionately rich, but which also enable numerous masses to support themselves in comfort where there was once but a few wandering barbarians."

If we sift the matter, then, in the most searching light that modern economical science supplies, we find that there are luxuries that are innocent, healthful, and stimulating. Such, it seems to me, are all those that come within the circle of the amenities and refinements of life. Whatever contributes to the enrichment and elegance of life and elevates our ideals of a true home and a true manhood is commendable. It is on the multiplication of these members of society who are capable of intellectual activity and pleasures; who love the glories of nature and can create the beauties of art; who can unlock the secrets of knowledge, whether scientific or historical; whose homes are shrines of cleanliness and grace, and whose lives are kept sane, sweet, and hopeful by a due admixture of the recreations and pleasures of existence,—it is on the multiplication of such members of society that the glory, strength, and vitality of civilization depend. Whatever it costs a man to keep himself and family in this army of progress, whatever it costs a State to maintain and diffuse such a standard of refinement, is legitimate and well expended.

But is there, then, no limit to what a man may spend in gratifying his desires? Are all kinds of luxury permissible? That is the opposite error into which the other half of the world fall, holding in front of them, as they run their reckless course, the

shield on which is written the old excuse about luxury's benefits to trade and the good of putting money into circulation.

It is time the world recognized at least some elementary distinctions, such as that between the moderate luxury whose stimulant builds up the social system and the excessive luxury that exhausts it. Society is an organism whose health and growth consist as little in the hemorrhages of extravagance as in the torpidity and congestion of miserliness. If whatever employs labor and fosters trade be a social benefit, then the cow that kicked over the oil lamp and burned Chicago to ashes ought to be reckoned a national benefactor. The classic shade in Hades who had to use a sieve for a water-bucket in order that there might always be more to do, ought to be the model worker of these theorists.

Those outlays that build an elegant and substantial mansion, that pay for a library, that secure the carving of a statue or the painting of a picture, to be not merely an enjoyment to the owner but a benefit for generations to come,—these are outlays that add to the world's stock of goods as well as minister to the pleasure and elevation of humanity. The outlay, on the contrary, that spends its thousands in the sensual enjoyments of the revel, in the perishable decorations or ephemeral splendors of a sumptuous night's entertainment, is substantially used up with the hour. When the lights of the ball-room are put out what remains of it all but "withered flowers, rumpled vanities, a deranged stomach, and overtaxed nerves"? Social capital has been diminished in two directions: in the over-hasty consumption of the general stock of goods for an hour's display, and, secondly, in the weakening of human strength without reproductive result.

The millionaire who in these days, with all the healthful channels for promoting social progress,—such as hospitals, industrial schools, workingmen's clubs, model tenement houses, improved factories, and the countless scientific and philanthropic enterprises calling for aid,—can devise no better method to put a hundred thousand dollars into circulation than a sumptuous ball, seems to be lacking either in intelligence or genuine desire for the public welfare.

The luxury that has no sense of its responsibility to the general welfare is always bad luxury. The luxury that, instead of refining humanity, over-stimulates the appetites, that gives them a larger and intenser place in human life, and fosters sensuality and effeminacy, is a culpable luxury. And to plead for these forms of luxury that they employ labor is only an aggravation of the offence. For they not only degrade him who indulges in them, but they multiply throughout the community that class whose thoughts and life are low and sensual.

The question of the right use of wealth to-day is not an alternative between the hoarding of idle money versus the employment of labor. In these days of banks and stock companies, money is always employing some one. The question is, is it employing the farmer, the carpenter, the printer, the teacher, the inventor, the members of that class that are adding to the world's wealth; or, on the other hand, is it employing the hair-dresser, the flunky, the horse-jockey, the liquor dealer, and others of that lower order of social parasites that are sucking the veins of those who have already accumulated wealth?

Again, the luxury that throws out its money by the handful in mere display and the gratification of foolish vanity, is bad luxury. Its deafness to the appeals of the suffering and the world's higher needs bespeaks either a selfish heart or a frivolous mind. Its unsympathetic pampering of self naturally excites bitter feelings among the needy. And among those better off it fosters mischievous emulation. As the very essence of ostentation is to surpass the ordinary, it inevitably runs to excess. It is this luxury of show that ruins the votaries of fashion in the frantic effort to keep abreast of the giddy leaders. It is ostentation that fills our prisons with peculators, that induces so many a brilliant man, like Mirabeau, to sell his principles for gold; that multiplies such spendthrift waste. What else leads a Heliogabalus to squander a fortune on a dish of nightingales' tongues, or a Buckingham to cover his coat with pearls so that they strew the floor as he walks? The vice of ostentation is the insatiability of its voracious maw. Hunger is soon satisfied, for a man has but one stomach after all. Elegance also requires but little, comparatively: some simple but

tasteful robe, a flower or a jewel here and there, meet the æsthetic wants better than redundant adornment. But for ostentation there is no end. If Hortensius waters his trees with wine, a Cleopatra will outdo him by dissolving a pearl in every goblet. The gluttony of ostentation is infinite; and after a nation has been ruined to please the vanity and caprice of a king's mistress she remains still unsatisfied. It is this inhuman craving of human vanity that sucks the life from the social organism; and, with its weary redundance and show, kills the sparkling gayety of natural enjoyment. It is this vulgar display that corrupts and enervates nations, toppling over an effeminate and exhausted Rome before the rude vigor of unspoiled barbarians.

While, then (to sum up my thought), there is a luxury that is innocent and approvable, there is another luxury that is most baneful and reprehensible. The first is that wise and generous expenditure that refines and elevates, that gives to him who enjoys it efficiency and dignity and diffuses social well-being among his fellows. The other is the wilful waste that sensualizes and enervates, that spends for vulgar show or heartless egotism. The criterion is always its effect on character, the lower or higher kind of manhood and womanhood it multiplies, the respective elevation of the needs which are ministered unto, and the comparative number of our fellows who share in the good.

As wealth increases so does responsibility for the wise use of that wealth increase. The worst heresy of to-day is the soulless callousness that says, "My money is my own, and to no one am I accountable for its use." As the old aristocracies of wealth felt that "noblesse oblige," so should our new plutocratic princes feel that "richesse oblige." Where there are flagrant evidences that they do not feel so, but are absorbed in a heartless gorge of all the honey they can swallow,—this indicates that the class who should act as organs for the higher conversion of social forces have become so disordered that they only generate the fat of corpulency and the acid of aristocratic gout. If we wish our republic to escape that decay that killed the ancient commonwealths, it must seek, as Laveleye admonishes, "To realize the ideal proposed by Christ, and imaged by the Lord's Supper of primitive days,—the ideal of a true human brotherhood."

That fine ideal that William Henry Channing has so beautifully sketched in what he calls his Symphony might well be the wish and aim of all: —

"To live content with small means,
To seek elegance rather than luxury,
And refinement rather than fashion;
To bear all cheerfully,
Do all bravely;
To listen to birds and stars,
To babes and sages, with open heart;
To study hard, think quietly,
Act frankly, talk gently,
Await occasions, hurry never,—
In a word,
To let the spiritual, unbidden and unconscious,
Grow up through the common,—
This is to be my symphony."

Would that it might also be the sweet strain that every man and woman strive to sing and play! What a world of harmony and joy might then our earth become!

OUR YOUNG PEOPLE'S MISSION.

BY J. E. GRAVES.

Two classes of attributes are necessary to religion full rounded and complete, namely: truth, reason, common sense; enthusiasm, imagination, faith.

These last will be recognized as recent words of Mrs. Ward. At this time she emphasizes them as expressing the great needs of the present hour. "What is wanted now," she says, "is not criticism, not rationalism, but," in substance, "great earnestness, large faith, imagination, quick and warm." Not, certainly, that criticism can be dispensed with altogether or rational ideas in the domain of religion, but that new things need a new language in which to express themselves, and that the demand of this new time is for words and thoughts that shall inspire, take hold of mind and heart, and lift them to a new region of love and light.

This, we believe, is especially the work of the Young People's Union now being organized. In expressing this belief, there is

an essential word to be uttered, which we feel sure will be appreciated by the young people among us.

The older members of our congregations form a body that for mental substance, large probity, and genuine moral reliance hold high place in every community. In connection with the religion they profess there are many who for the firmness of their principles are as the rocks that cannot be moved, and in any test by which their influence could truly be measured it would weigh far more largely at this present time than that of their sons and daughters as yet greatly wanting in knowledge and experience.

Therefore is it that all seemingly deprecatory thought as to the matter of precedence in religious aim or action that may be cherished at this time should be regarded as having no place among us. The work that has been done in the past has been largely that of clearing away obstacles that have stood in the way of a higher faith. This has been done in large measure; but much in many ways remains to be accomplished, and therefore is there need of the fresh strength and life growing up in all our churches,—the strength and life that ventures thought in new directions and is able to put forth new effort in the coming day.

And one great permeating influence we believe will follow,—that of reviving much of the strength with many seemingly exhausted, but only deadened for a season for want of the new life blood capable of being infused into earlier channels and making them to put forth again their earlier power. Many, we believe, of the older portions of our congregations are ready unconsciously to be acted upon through this new life, and will be found both truly and largely to respond. Now, therefore, let those of younger years wake to the new power intrusted to their hands, wake to a new consciousness of the strength that they possess, and confidently appeal to those of past experience to advise and aid their young endeavors. So doing, our whole body may become invigorated, and made to realize a faith and interest in the work before it such as it never yet has known.

Rejoice, O young life of to-day, that thou hast this great power within thee, that thou hast such great part in the moral uplifting of this present time, in the awakening and establishing of higher conceptions of the divine possibilities of the future. Look constantly up into the heavens for thy guidance, and power shall be given thee for the accomplishment of marvellous things.

THE HELPFULNESS OF HINDRANCE.

BY W. A. CRAM.

Does Nature deceive and trip herself, that her children may fall? Does one part of Nature thwart another? Shall we believe and trust rather that above our common-sense seeing and knowing there is an immortal ideal, an infinite providential working, insuring a kind of progressive harmony and good in all and for all? What is the meaning and purpose of this we call hindrance in life? The toddling child, falling and bruised, thinks that the pebble that tripped, and the power that flung him down, are wicked hindrances. The hand that withholds the coveted sweetmeat is a foe to his happiness. Later, grown wiser, he sees and knows how the pebble, the power that bruised, and the hand that thwarted his ignorant desire were really nature's and the soul's kindly helpers to him, lifting up, making strong. We walk, eat, sleep, hope, love, and strive, only as the world's hindrances subserve us. In different ways and forms all through life we learn this lesson of Nature's eternal helpfulness of hindrance. Query: are what we call disease, sin, evil, and death a part of this providence, subject to this law? The barbarous elements and energies of winds and waters would overthrow and crush us. Against these antagonisms of our lives and homes we plant and build, through science and art taming and transforming them into servants and lovers to grind our corn, warm and light our homes, and heal our diseases. They help us just in the measure that we train and use their hindrance.

The waves of sunlight fall and beat upon the seed, striving to corrupt and dissolve it, that they may live in their kind. The germ-power in the seed, seeking to unfold life, as against these hindrances, beats back some waves, some it chains and transforms

into its own way of being. Through this conflict the body of tree or flower is built up. The very hindrance is changed into its sweetness and strength. The seething, chaotic whirls of nebula-dust in the world-making would rush scattered into limitless space, driven by one of Nature's hands; but she lifts her other hand in hindrance, holding and moulding them into growing worlds. Would we build our houses: gravitation seems ever warring against us, forever pulling down. We must push, lift, and strive in countless ways against this hindering giant force; but it is just this hindrance resisted, made subservient, that keeps our house firm and at rest for shelter and delight.

The fragrance of pine woods and clover fields are tamed and transmuted foes and hindrances of tree and flower life. Could we plant the flower or pine seed where no conflict, no hindrance, were, it would at once corrupt, and dissolve into nebula mist.

The electric forces of the clouds that so often appear only demons of destruction are great nature's occult, most powerful helpers of world life. The flowers of the field, the myriad hosts of insects, the vast animal and human world, are ever thrilled by electric currents that would check and dissolve these hosts of earth life; but the indwelling souls of rock, tree, and man, resist, tame, and transmute the electric foes and hindrances in their own perfecting bodies and lives. Does Nature work by one law here, by another higher up or lower down? So far as we can discover, her will and law are the same for the sand-grain and most glorious sun, for the worm and man, for saint and sinner alike. In what we call the spiritual, the growing and working of the unseen and higher, the same law of evolution, the same providence in hindrance is being more discovered and understood.

Everywhere seeming evils and antagonisms front us; but in the increasing light of knowledge, through the vision of ascending faith, all these world and life hindrances appear more and more as part of the eternal providence of helpfulness, or we may say that helpfulness is the upper side, hindrance the under side, of God's providence.

On one side, all the history of man's evolution from the lower animal is a record of the soul's conflict with crowding antagonisms,—an upward striving, wherein this same hindrance is moulded and transmuted into good and beauty. Poetry, music, painting, and literature in their highest, most prophetic form of beauty, power, and righteousness,—are they not the revelation and expression of the human soul's triumph over hindrances, the transformation of ills and antagonisms into blessed helpers? Is not religion, in part, in the minds and hearts of mankind, a slow-growing reconciliation of God and the devil in the world, a clearing vision of the helpfulness of hindrance in the moral and spiritual world, a revelation of the eternal Christ, born and working in and through darkness, evil, and pain, not to curse and destroy, but to bless and redeem?

Our higher hopes are born from the womb of darkness. They rise triumphant even as they tread beneath their feet the world's crowding doubts and fears. He who has never feared strongly can never trust strongly. The glory and light-giving of faith arise from their resurrection through the night of doubt.

We are learning that the hindrance of fears and doubts on one side grows wider and stronger from our increasing knowledge of the vastness and power of the unseen universe that infolds our little selves. A greater knowledge, step by step, banishes these fears and doubts of ignorance, even as the ugly phantoms appearing in the dim dawning of the day vanish, or are truly seen in the light of day's growing fulness to be beautiful and joyful nature or friends close about us. Our sweetest charities grow in power and loveliness as our lives touch and strive with the outcast and criminal to help, even as we believe heaven's higher angels rejoice and are uplifted while holding fast and upleading us.

Whence heaven's charities for us, if no lower links in the chain of being than we? We rise and are blessed as we updraw those that would drag us down. Surely, Jesus was the more Christ the Redeemer, inasmuch as the Magdalene clung to him, and Judas betrayed. If no hindrance, whence heavenward striving with the noble, cumulative joys of winning? The saving power, the beauty and peace-giving of the Christ

ideal, were wrought out through awful desert temptations by the soul's mighty prayers and strivings for light and victory over darkness and evil and pain. Had there been no hindrance to "God's anointed," no Christ had come from Nazareth. If no hell, whence heaven?

A heaven without ascending—perfecting faith, hope, love, and noble striving for more and better life—seems as undesirable as narcotic visions of everlasting surfeiting in stale idleness; evolution from ignorance, from evil and pain, into even more knowledge and light of truth, of loveliness, and righteousness, presents an immortal ideal of unseen existence beyond this world's death, nobler, more desirable, than any everlasting rest in effortless bliss!

As all the glory of the sunset, all the fragrance and beauty of woods and fields, all the jewelled splendor of insects' wings, all the love-songs of June birds, are wrought out in nature through hindrance helping; as all the wealth of harvest fields and gardens grows by the souls of the vegetable world transforming, in part, vileness and corruption into leaf and flower and fruit,—so we are discovering that the world's selfishness, oppressions, and warfares, its crimes and social corruptions, are the elements and energies of the lower world-life, that meet and front higher mankind as antagonisms and hindrance which the ascending soul of the ages breaks, refines, and transmutes into loveliness, into righteousness and peace of days. Herein are not God and Nature revealing the eternal law of helpfulness in hindrance?

WHY SHOULD UNITARIANS BE LOYAL?

The Toledo *Blade* reports a recent sermon by Rev. A. G. Jennings, from which we quote:—

"Do you believe in being loyal to anything? Do you believe in being loyal to country? Wouldn't it be better to say: 'The whole world is my country. I will be loyal to humanity rather than to native land.' Isn't this talk about loyalty to country selfishness? Isn't it narrow?

"Let us consider this subject. What are we living for? Isn't it to help bring the kingdom of heaven to this earth? Isn't it to help forward the development of mankind? Here we are living in a half-developed universe."

The speaker said that all evil is the result of incompleteness.

"We are to help develop mankind. In doing this work of the world, men have found through experience that organization is necessary, institutions are useful. Hence governments have sprung into existence. Our government is doing much for the welfare of the world. Now, in order that governments may exist, there must be loyalty. We should choose the best, then be loyal to it, making it an example and a help to the other governments of the earth. We can thus best help mankind. Be loyal to humanity by being loyal to our own. Before a man can be truly loyal to anything he must be loyal to himself. A man must reform himself before he attempts to reform the world. This is not narrowness. It is common sense. A man is not true to humanity who is not true to his own household.

"I believe," said Mr. Jennings, "that in conducting all our reforms, in doing the world's work, we must begin at the near end. If there are poor in Armenia and poor in America, help the American poor first. We are not disloyal to humanity when we are loyal to native land. It is the same in regard to the Church. Man is a religious being, and needs religious institutions. The religious world has divided itself into classes. It can thus best promote man's religious welfare on earth. We could not all be Catholics or Methodists or Baptists, so there are these different divisions in Christendom. Now, we naturally attach ourselves to one of these divisions. Religious growth is best promoted by this means; for this creates opportunity for fellowship and brotherly regard being attached then to one body. Even nominally we should be loyal to that body, working through that for the interests of mankind, working through that for the coming of the kingdom of heaven upon earth. But are we sure that Unitarianism is the best form of Christian belief? If not, then we may be disloyal to its truth. If it is, then we should uphold and support it."

What, then, is Unitarianism?

"To me, it is pre-eminently a religion of common sense. We recognize that man is a

religious being, and needs religious culture, just as he does intellectual training and development, not to escape any wrath of God or any final doom, but chiefly as a matter of enlargement and expansion. We believe Unitarianism best promotes man's growth and development, because it has no creeds or dogmas to tie men to the past. It offers freedom to the individual, which, we believe, is the first condition of development. The very words 'unity' and 'Unitarianism,' however, suggest the tendency of our thought. Unitarianism makes no demands other than to say that a man should live after the spirit which is always unifying, a pure spiritual existence. To promote these ends,—that is, unity or loyalty to God,—Unitarians have banded themselves together as a body. Universalists have also generally worked with us to the same end. Now, whether our truth has ever done any good in the world or not, we must leave history to decide."

The Testimony of History.

"I shall not repeat history to-day, only to remind you how the Church in the Middle Ages, instead of being a helper to mankind, was a persecutor and an oppressor. You know how it rolled men about in spiked barrels, and burned men to death at cruel and bloody stakes. You know how corrupt the Church was in the time of Martin Luther. You know how bigoted it was even a hundred years ago. Well, during that time our truth began to gain a foothold upon this earth, and, wherever it prevailed, persecutions ceased. To-day where our truth is most alive, there the spirit of toleration in religious matters is exhibited the most. It was our truth which drove out the thumb-screw and the rack of torture from our land. Everywhere that it has spread charity and religious toleration have followed in its train. It has paved the way for science; it is to-day working as leaven in every religious organization in the world. Should not we then be loyal to such truth? And when it is organized as a body, should not we be loyal to that body? I am not crying a war against other denominations. I like to see a Baptist stand up for his Church. I like to see a Presbyterian stand by his creed. If he believes that any one is elected to be lost, let him say so squarely and stand by his truth. That is his way of looking at religious matters. If we have a different way, then let us stand by our faith."

The Result if Unitarians were Loyal.

"There might be a large Unitarian church in every city and town in our land; and how much good such churches might do! To them the young would throng for instruction, and from them gray heads would receive consolation and support. And how these churches would help our body in the East! Money would flow into our coffers from every side, and we could be leaders in the charity work of the world; and what an honor, then, it would be to be a Unitarian! No Unitarian, then, would be debarred from anything because of his religious views. There would then be less ignorance of our doctrines, because people would inform themselves in this regard. The unchurched could then be reached, for they would naturally affiliate with our sect. Old wrongs would be done away with and old prejudices would cease. It would not be long before the kingdom of heaven would dawn upon this earth. We have the religion of Jesus, we have the religion of the early Church; why cannot we then make it a power in the world? Oh, I believe the time must come when we shall put away our petty bickerings and be more willing to stand by our truth! It seems a crime in this age that any one should be left ignorant of our belief. Let us then be more zealous in our cause; let us, if need be, cry Unitarianism from the corners of the streets and from the housetops, until every man, woman, and child shall know our truth and shall be freed thereby from bigotry, from superstition, and from fear."

Happy those who are able in truth to say, "My Lord and my God"! Here is the noblest inspiration for life, strength for work, comfort in trouble, hope in death.—*William Forsythe.*

To learn to leave things with God, and to do one's work as if God could be trusted, is to gain the repose and full-heartedness which permit one to pour out his whole strength without anxiety, worry, or distraction.—*Outlook.*

KHASI HILLS, INDIA.

BY HAJOM KISSOR SINGH.

On the 15th of October, 1896, accompanied by U Iang Kassar, mission worker of Shillong, U Maharaj Syïem, U Khro Shyrmang, a boy, and two Unitarian women, Ka Shái Shilla and Ka Kurimái, I left Jowai to attend the anniversary meetings of our Union at Nongtalang and to visit the Unitarian societies on the way. We arrived at Padu late in the evening at about 8 P.M. and were welcomed by the Unitarian brethren of that village.

In the morning (16th), we made an open-air preaching, and a number of villagers came to hear us. From Padu we went to Nongpdeng (Darang), and in the evening U Iang Kassar and I delivered a sermon in the Unitarian meeting-house of that place to a crowded audience of men and women. In the morning a religious service was held, and a child (son) of U Kuihep, one of the leading Unitarians of Nongpdeng, was christened.

The Unitarians of this place proposed to build a better meeting-house which, they told me, would be completed in three years. They intended to do the work themselves, and asked me to station one mission worker among them to teach and help them in singing and other religious matters.

The same day we left for Nongtalang accompanied by U Thakur and a number of Unitarians of Nongpdeng, men and women. We crossed over the Mangat River by a canoe and came to Nongtalang in the afternoon. In the evening there was a welcome service in the Nongtalang church. U Riang Pohlong, the leader of the Unitarians of this part of the hills, was attacked with diarrhœa while returning from his work in the Pán gardens and had to be carried by his friends. Three doses of camphor made him all right in the morning, to the joy of all friends who came to attend the anniversary meetings.

18th October, Sunday.—In the morning, at 7 P.M., there was prayer-meeting. There were sermons at 10.30 A.M. and 1.30 P.M., preached respectively by U Kiang Mukhim of Padu and Mr. Kissor Singh. In the evening, at 7.30 P.M., a special meeting was held for the villagers, and addresses were made by Mr. Iang Kassar and Kissor Singh to a large audience. After the service was over, there was a meeting of the board of management of the Unitarian Union formed at Jowai in August, 1896. The following members were present: Riang Pohlong, Shngai Pohthmi, Siang Nongtde, Riangdkoh, U Thakur Pohti, delegate of Nongpdeng Unitarian Society, Kissor Singh, and Iang Kassar representing the Shillong Unitarian Society.

The Rev. David Edwards, secretary, was unable to attend on account of illness; Mr. Mar Singh remained at Jowai to take care of the sick and conduct service in the church; and Mr. Robin Roy, having only recently entered government service, could not leave his duties. Among others the following resolutions were passed. (1) That the anniversary meetings of the Union will, in future, be held at Jowai instead of Nongtalang, Jowai being the centre and headquarters of the Unitarian movement. (2) That Babu Sahon Roy be appointed agent of the Unitarian Mission at Cherrapunji, where it was understood a Unitarian Society would shortly be formed. The meeting sat up till about 1.40 A.M., and all the members were satisfied with the proceedings and business transacted.

19th October, Monday.—In the morning there was a business meeting of the Union, and the report of the committee for the year 1895–96 was read by Mr. Kissor Singh. The following is a brief extract from the report:—

In the month of April, 1896, cholera broke out at Nongtalang, Nonglamin, and the surrounding villages, and U Kat Pohrmen (mission worker) was sent to Nongtalang with medicines; and he did good work there in helping those who were attacked with that disease.

In August, 1896, the Khasi Hills Unitarian Union was organized, all the existing societies forming its branches. It was placed under the management of a board meeting half-yearly, and an executive committee meeting monthly. The following societies, having promised to contribute three rupees and upward to the Union were entitled to send their representatives to all the meetings of the board and the committee: Jowai, Nartiang, Mokaiaw, Shillong, Nongtalang, Nonglamin, and Nongpdeng.

The Unitarians of Jowai have decided to hold weekly meetings of the Unitarian women for prayer and mutual advice from November, 1896, and they have since been regularly held every Thursday evening.

Six hundred copies of Khasi Tract No. 1, "The Religion of God," and one thousand copies of Tract No. 2, "The Unitarian Faith stated in the Very Words of the Bible," were printed during the year 1895-96 at a cost of forty-one rupees and twenty-seven rupees respectively. Sixteen rupees, thirteen annas, were received from Miss Emily Sharpe of London as help for printing Tract No. 2. Besides these reprints, three hundred copies of new Tract No. 3, "Jesus a Unitarian," written by a friend, were printed in large types. These Khasi pamphlets have done wonderful work in spreading the knowledge of the Unitarian faith. A Unitarian Catechism in Khasi, written by Mr. Robin Roy for the use of our schools, will shortly be printed.

Post-office Mission work has been successfully carried out at Jowai. Advertisements were made in the *Indian Messenger*, Calcutta, and *The Times of Assam*, Dibrugark. Throughout the year, packets of English and American Unitarian tracts were sent out to various parts of India. The demand for Unitarian tracts was very great immediately after the departure of the Rev. J. T. Sunderland from India. Khasi and English tracts were sent to all inquirers living in the Khasi Hills. A sufficient stock of English and Khasi tracts was kept at Shillong and Cherrapunji.

Application was made to the local government for appointment of our minister, the Rev. David Edwards, as a marriage registrar under Act XV. of 1872 (the Indian Christian Marriage Act). This has since been granted and notice given in the *Assam Gazette* of Nov. 21, 1896.

After the meeting was over, we left Nongtalang for Deoki, and the Unitarians of Nongtalang and Nonglamin—men, women, and children—came along with us for about a mile. After prayer and singing of the parting hymn, "*Khublei, khublei, ko lok ba ïeit baroh*" ("Farewell, farewell, O dear friends!"), we parted with them, full of enthusiasm and hope for the triumph of the gospel. We arrived at Dowki at about 2 P.M. Dowki is a small village on the left bank of Mangat River, just at a point where that river enters the plains of Sylhet. Opposite Dowki, on the right bank of Mangat, is a huge rock, said to be the habitation of a god called "Burhill." We went to see the rock, crossing the Mangat by a canoe. At the foot of the rock dwelt a very old fakir with silvered hair. He told me he had been there under the shelter of the rock for forty-eight years. He appeared to be a Mussulman, and I asked him, "What is the name of this devta [god]?" He said, "Adam." He showed us the way leading to the devta. It was a narrow passage through the rocks, and we had to crawl on our hands and feet; it opened into a small cave on the other side of the big Burhill rock. The devta was like a prostrated elephant, apparently made of earth and white-washed with lime. On return I again asked the fakir the name of the devta, and this time he told me it was "Burhill." I asked him many questions in Hindustani regarding the non-recognition of devtas by the Mussulmans who worship only one Allah, to which he replied very cunningly.

While a boat was being got ready to take us to Companyganj, I preached to a number of villagers who came to see us. At 9 P.M. we left Dowki by a boat; and while it glided down the current we sang the Khasi translation of Marean's Hymn, "My life is like a little boat." Oh, how we enjoyed the spirit of that hymn!

20th October, 1896.—Travelling all night, we arrived at Companyganj the next morning at 5 A.M.; thence, taking tickets, we went by the morning train to Tharia Ghat, a place of importance at the foot of the Khasi Hills. We came to Cherrapunji the same day and put up in a house specially arranged for us by Mr. Sahon Roy. There was a meeting in the evening, and two young men were formally received into our society. Another meeting was held in the evening of the 21st. There was quite a large gathering, and addresses were given by Iang Kassar, our vigorous worker, and by myself. On the evening of the 22d we had a pleasant gathering, and I explained to Mr. Sahon Roy how to use the responsive readings in meetings.

We left Cherrapunji on the 23d. Mr. Sahon Roy, Kiton Roy, and Jubeshon accompanied us for about a mile. These

brethren may be looked upon as a nucleus of a coming Unitarian society of Cherrapunji. They bade us farewell with high hopes for the triumph of the religion of love. We arrived at Lait lyngkot (a place situated at the elevation of about six thousand feet above the sea-level) the same day.

There were three houses in this village which had recently joined our society; and it was at their request that I went to see them. In the night we had a meeting, and I spoke to them about our religion. How our gospel came to this out-of-the-way place is a wonder.

24th October.—In the morning, before leaving for Shillong, we had hymns and prayers in each of the three houses.

25th October, Sunday.—At Shillong. In the morning we had a prayer-meeting in the meeting-house at Riat Lábán. At 11 A.M. there was a sermon; and, among others, Mr. Robin Roy and Mr. Durga Singh, the postmaster of Shillong, were present.

26th October, Monday.—At 3 P.M. there was a meeting at Mawkhar, held in a house belonging to U Kumbit Kongor, an energetic Unitarian of this place.

In the daytime I went to see the "Ri Khasi Press," started by Babu Jeebon Roy, a retired Khasi extra assistant-commissioner. There were five compositors, of which three were young Khasi women. This is the first and the only press owned by a native of the hills. He has set a very good example, and the hill men cannot be too thankful to him.

In the evening there was a prayer-meeting in the house of Ka Tep swer, an old Unitarian woman of Mawkhar.

27th October.—A meeting was held in the house of Babu Durga Singh, at Lábán, and I preached on the principles of Unitarianism. We returned to Mawkhar at about 8 P.M.

On the 28th October I left Shillong for Jowai, full of hope for the future of the gospel so dear to us.

On the 8th January, 1897, Rev. James Harwood, B.A., representative of the British and Foreign Unitarian Association, came to Jowai to see us.

We have nothing to do with the past but to get a future out of it.—*Phillips Brooks.*

EDITORIAL.

The Way of Life. No matter how indifferent we may be to all the creeds and dogmas and varied assertions and appeals of religious sects and Christian leaders, yet the most worldly as the most reservedly spiritual must be dull and careless indeed who fails to be startled by some of the great questions that echo from age to age in the name of religion. Whether we seek, or care, to answer them, yet the questions ask themselves; and we must hear them. Young people especially, at the inquiring time of life, often lose the help of true religion by finding themselves unable to give any reasonable answer to these vital mysterious demands.

As a little help to such as we can reach, we are publishing a series of "Questions on the Way of Life." They are very simple, direct, personal, and are printed, after appearing in the *Unitarian*, in very small, attractive leaflet form.

We wish every minister would place some where visitors could find them in the church porch.

We wish every Sunday-school and guild would distribute them among the members.

The series so far contains: —

First question, "Can I make God real?"

Second question, "Can I follow Jesus?"

Third question, "How shall I pray?"

Orders can be sent to the *Unitarian*. Twelve copies, 10 cents, or 50 cents per 100.

They can also be had at the Sunday-school Rooms, 25 Beacon Street, Boston.

Lent. "Is not the life more than meat?" There is a reviving time in the heart of nature: why not in the heart of man? A spring-time for the soul, in which the ground should be cleared up, furrows turned, seed sown. Fasting is but symbolism for purification: its significance, not its form, is its power. The life *is* more than meat.

The association of certain suggestive ideas with certain recurring seasons is one of the most powerful influences in human civilization; and any church misses much if it fails to utilize these existing associated thoughts and seasons.

For an admirable arrangement of appro-

priate Scripture passages and meditations, such as fit the heart for its nearer approach to God, suitable to this season, we refer our readers to a book entitled "Leaflets for Lent," which has been beautifully praised by Dr. Martineau. In this little book, by turning a page each day through Lent, one can follow the life of Jesus from the wilderness to the last morning. The selections other than Scripture are from manuscripts of Rev. W. P. Tilden, left with his daughter, Mrs. Laura Tilden Greene, and by her prepared for publication. Copies can be had at 25 Beacon Street, Boston.

We gratefully take our selections this month, for "One Upward Look," from the pages of this inspiring and consecrating book.

Problem of Luxury. WE give a good deal of space in this number to the article by Dr. Bixby, not only because it is so timely, but because it presents in a most thorough manner all the important arguments in this very difficult and exceedingly important problem. We hope our readers will call the attention of others to the valuable help given by Dr. Bixby's article. While there is nothing crudely puritanical in his conclusions, yet he substantially proves that "while there is a luxury that is innocent and approvable, there is another that is most baneful and reprehensible," that "the criterion is always the effect upon character," and that the point never to be lost sight of is that the whole purpose of a social commonwealth is to realize the ideal proposed by Jesus Christ,—"the ideal of a true human brotherhood."

To reconcile Men to God. A STAINED, yellow, aged-looking pamphlet came into our hands the other day, which proves to be the address delivered seventy-eight years ago, by Henry Ware, at the installation of John Pierpont to "the pastoral charge of the church in Hollis Street," Boston. The address is an admirable study in method of presentation, earnestness of purpose, and clear doctrinal soundness. A few passing expressions alone separate it from the thought of to-day.

The argument advances with the tramp of a moving column toward the enemy, the old doctrines of sin and atonement, and passes over their overthrown bodies to the triumph of a clear new philosophy of life. God alone is the author of our doctrine of reconciliation. By light imparted to the mind he is seeking ever to avoid estrangement and renew friendship; and the place of Jesus was as a messenger of this enlightenment, bringing men by his example to newness of life, raising men to a life of holiness by inducing them to present themselves to God a living sacrifice. And this purpose Dr. Ware urges as the very work to which every Christian minister is called. It still remains so.

With Warning. A NEW monthly journal called the *Religious Outlook* has just appeared, published in Columbia, S.C. It appears to be a comprehensive and well-edited though perhaps over-serious magazine. At all events it seems to take Unitarianism with more than gravity, if not with a species of apprehension. Of the "New Year Greetings" which appeared in our January number, we read the following concise summary:—

> "Unitarians are the salt of the earth, and must bestir themselves to purify the thought and conduct of the nation. They must be more aggressive. They must stop shedding tears over others' imperfections, and devote themselves to their own improvement. The promise is great. They are doing their best to make those that differ realize that the religion of Jesus is a life rather than a creed. The religious and intellectual conditions of the country are becoming more congenial to Unitarianism, and Unitarians are arousing and concentrating their energies to take advantage of the oncoming religious reciprocity. The liberal faith has a harder battle in England than in America. The old creeds being founded on *myths*, to Unitarianism is largely due the credit of emancipating mankind; and, while their religious thought has made such enormous gains, they must have more organization and systematic effort."

But the warning with which our esteemed contemporary follows this kindly notice of our work and hopes is curiously suggestive must we say of mingled fear and timidity. It is, "A prudent man seeth the evil, and hideth himself."

Truth *v.* Orthodoxy. FOR simple devotion to the highest principles of earnest purpose, no impeachment can possibly be proposed against Dr. Lyman Abbott. He is noted as a moderate, progressive, scholarly searcher for enlightenment and truth. His contributions to modern fields of thought, such as the relation of practical religious life to the social problems of the day, and the influence of the theory of evolution upon theology, have been very popular and effective.

Now, however, that in the course of his studies he gives expression to some quiet elemental and well-authenticated truths about the books of the Old Testament, a storm of indignant protest breaks from the ranks of Orthodoxy. All Dr. Abbott has done, as far as we can ascertain, is to state the well-known view of all modern scholarship,—that the Old Testament books are literature, belonging to the various periods in which they were composed, and reflecting the methods and manners of their own time. For instance, the Song of Solomon is a lyric idyl, while Exodus is constitutional history, and the book of Job a dramatic poem. This is simple matter of fact, and indeed in application lights up with interest and meaning our present-day study of the Bible. Dr. Abbott, in endeavoring to elucidate and make real and living the meaning of the book of Jonah, showed how the very essence of the work was its satire, "conceived in the spirit of Oriental imagination, and depending for its value on the lesson it thus seeks to convey." This interpretation makes the story of the whale at once intelligible, as a bit of ridicule intended to provoke mirthfulness against that narrowness of spirit, that religious provincialism, which the prophet antagonized, and serves as a background to the description of the prophet's conception of God as "gracious and merciful, slow to anger, of great kindness."

For this earnest attempt to popularize the true method of Biblical study the Manhattan Association of Congregational Ministers passed a vote of censure, without naming Dr. Abbott, but referring to the "current public utterances of a prominent Congregational pulpit," and "deploring the probable effect of such teachings."

We fear the association will become hypochondriac if it is to make a permanent habit of deploring the proclamation of truth even from its own pulpits. Let it close its divinity schools.

Smoke from the Presbyterian Fire. SOMETHING like a panic occurred at the mid-winter session of the Brooklyn Presbytery, when Dr. John Fox moved for a committee to inquire into the sound Orthodoxy of Dr. Charles Cuthbert Hall. The members seem to have regarded the motion as a puff of smoke indicating a dangerous fire in their midst, and well they might; for has not Dr. Hall just been elected to the presidency of Union Theological Seminary?

If heresy is here, where can sound Orthodoxy be? Doubtless this is but an escaping flame from an internal conflagration that will not easily be extinguished. An outlet must be made somewhere; and perhaps Dr. Hall, so universally beloved and respected, whose long ministry has been so vigorous and so fruitful, may prove a beneficial fire-escape for the imprisoned brethren's relief.

The Fight for Freedom. AFTER the election of Dr. Charles Cuthbert Hall to the presidency of Union Theological Seminary, the retiring president, Dr. Thomas S. Hastings, in his address of welcome, referred to the past policy of the seminary, and said:—

> "If those who oppose us think that they are going to gain anything against the independent feeling of this seminary by the selection of Dr. Hall, they will be mistaken. Dr. Hall has been with me all through these years of conflict and trial, and I know that he has stood like a rock. If there is anything that I hate, it is a coward, especially an ecclesiastical coward. I like to see men take a manly stand; and I think that people will see that I have been nothing to what Dr. Hall will be in facing all enemies, whether it be a session, presbytery, or even a General Assembly. The Church will find that we are all right. They have got to keep their hands off, however. Union Theological Seminary means to govern itself in spite of any presbytery or General Assembly."

In reply, Dr. Hall said that he could say Amen to all that Dr. Hastings had said. He wished most clearly to be understood in declaring that the faculty of the Seminary would never seek to "disparage other persons reaching conclusions different from our own in matters of doctrine or life; but what we shall welcome is a similar manifestation of Christian courtesy on the part of brethren in the Church everywhere."

Form for the Spirit. PROF. CROOKES, of the English Society of Psychical Research, has recently delivered an address which has called forth an extensive discussion of the exceedingly speculative inquiry, "Is there an ethereal body?" It is a subject of peculiarly personal interest, notwithstanding its abstractness; for every one now in possession of a visible earthly body feels an intense curiosity as to the possibilities of some recognizable form for the liberated spirit, and is anxious to hear the opinions of such authorities in psychic research as Prof. Crookes.

We are afraid, however, very little satisfaction will be derived from the suggestions —they can hardly be said to be more— offered in Prof. Crookes's address. As far as his definition goes, of what is desirable, from our present point of view, in an ethereal body, no one can quarrel. He says:—

> "My own picture of the constitution of spiritual beings would make them centres of intellect, will, energy, and power, each centre retaining individuality, persistence of self and memory, and each mutually penetrating, while at the same time permeating, what we call space."

That is very surely what we should all desire; but how can we imagine such "retaining of individuality" if, as Prof. Crookes seems to think, we are not to be recognizable by one another in the future state? What possible purpose can be served by any spirit form if it does not bring us to the knowledge of others and of ourselves as retaining our individuality?

It is at least consoling to find that Prof. Crookes has no shred of evidence or argument in support of his "suggestion"; and, if in our desire to allay our curiosity we fall back upon the only legitimate means at our disposal, and reason from what we *are* to what we *shall be*, we find ourselves compelled to disallow his inconceivable proposition.

There is no better working hypothesis yet before us, and certainly none more rational and sane than Paul's. "As we have borne the image of the earthly, we shall bear the image of the heavenly."

Spread the Gospel. THE surest way in which you can extend the blessings and influence of our grand Unitarian gospel is by persuading your nearest friends to subscribe for the *Unitarian*, that its monthly message of faith and love may be safely delivered to themselves and their families.

Twelve months of the best religious instruction and inspiration for a one-dollar subscription!

ONE UPWARD LOOK.

These selections are from "Leaflets for Lent," a book prepared by Laura Tilden Greene from manuscript left by her father, Rev. William P. Tilden.

The First Sunday in Lent.

"As many as are led by the spirit of God" to feel the power of sonship will ask, as did Saint Paul, under the blaze of divine light flooding his soul, "Lord, what wilt thou have me to do?" It is the soul's planting season, the time of breaking up the fallow ground of religious indifference, draining the bogs of worldliness and planting the redeemed lands with grains. No harvest is too great for a child of God to hope for. To pass through one of these seasons without turning a furrow or dropping a seed is to miss a providential spring-time.

The Second Sunday in Lent.

Be strong in the Lord! Look aloft! Open your soul to the Holy Spirit, so that "by pureness, by knowledge, by long suffering, by kindness, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness," ye may "be strong in the Lord, and in the power of his might."

The twofold love of God and man, the love of God humanized and the love of man spiritualized, must work together like the two halves of the human heart in purifying our spiritual life and in giving to the pulse a strong and healthy beat. Man draws strength not only from the sunshine of fa-

vorable circumstances, but from clouds of trial, storms of temptation, and gales of adversity. Life is lifted above chance into eternal verities born out of the bosom of the Great Forever, the heart of the Eternal.

The Third Sunday in Lent.

"Make melody in your heart to the Lord." Power to do this comes when all the keys of our nature are touched by a sacred purpose that brings out the tones,—light, thankful, kindly, tender, loving, all uniting into one grand anthem of a noble life. There is melody in a life of service.

Look at the man, Christ Jesus, as Paul calls him! Look at the Son of Man, as he calls himself! Look at the matchless majesty of the Son of God, as he was by virtue of his life!

The Fourth Sunday in Lent.

The universal charity of Jesus comprehended the despised publican, the hated Samaritan, the benighted heathen, and sought to bring a world to God. Faith must be baptized into an all-comprehending love. Hope must be lighted with love to keep the world bright. The sun of brotherly love has left its winter solstice, is crossing the vernal equinox. Hearts are growing warmer for God's seed of "The Golden Rule" and the "Inasmuch" to take root, that will bear the fruit of a love that suffers long and yet is kind,—a love that seeks not her own, a love that never fails, a love that will never vanish away, a love that abides.

The Fifth Sunday in Lent.

Would we could look upon our human life as the angels see it! It would give us patience to wait. "Now no chastening seemeth joyous, nevertheless afterward it yieldeth" perfected fruit. Shadow is as needful as light, but it is shadow. We cannot make it sunshine any more than we can change night into day with lighted tapers. We must accept the shadow, and gather, as the dear gift of God, the fruit which ripens within it. Whenever our way gives pause for us to listen, we hear God's ways are right.

He makes our clouds his chariot, and at last lets fall the rain of his infinite peace.

Palm Sunday.

The Last Sunday in Lent.

Passion week comes to us in our human life not always in consecutive order. Some spend a longer, some a shorter, time among the Palms. We all have our palmy days,—days of bright promise, when the snow melts on the cold slopes of life, and the daffodils come out to greet us. Song is in the air and in our hearts. Our souls are awake. We lay our plans. We map out our way, and gird up our loins to walk in it, thanking God that the storms in our path are so few and the flowers so many. It is our Palm Sunday. We are on our way to Jerusalem.

AMERICAN UNITARIAN ASSOCIATION.

Absence in the South and the pressure of engagements prevented the writing of the usual record of the Association last month. Nothing, however, was done by the directors in January, because, in order that the secretary might make his Southern tour, the January meeting was omitted. The Southern business was postponed to February 9, when the secretary reported concerning his visits to the Southern churches. With the promised assistance of some neighboring churches, the Association guarantees to Mr. Forbush at Memphis $1,000 for the current year, in addition to the amount raised for him by the church. A resolute attempt will be made by the people during the year to strengthen the movement in every possible way. They seem full of hope and courage.

At Austin, Tex., Mr. Wheelock is the beloved leader of a band of Unitarians who have made their cause morally and socially respectable in the eyes of their fellow-citizens. $500 has been granted in addition to the amount raised by the people.

At New Orleans the church seems to be moving out from under the cloud of discouragement, and regaining confidence in the future. Mr. Peirce is the minister, and is encouraged by the incoming of the people. $350 has been voted for the current year, with a fair prospect that help will not be much longer needed.

At Chattanooga, apparently, the turning-point in the fortunes of the society has been reached. Forty men and women stand firm and faithful to the principles on which the church is founded, and now seek the leadership of Mr. Marion F. Ham, one of their own number. To make it possible for them to engage his services, $200 has been given by the Association.

At Atlanta the new minister, Mr. Vail, seems to have a firm hold upon the interest of the people. There is a new aspect of cheerfulness and courage. $500 has been given them for the year, in the expectation that by a sale of a part of the land connected with the church it will be possible to put the organization upon an independent footing of self-support.

It was delightful to visit Charleston, S.C.,

and to know that at last the church, through the abundant gifts of a loyal parishioner, Mr. Alva Gage, a vice-president of the Association, all pecuniary burdens have been lifted. Mr. Gage was the friend and supporter of Mr. Whitman, the minister, during whose pastorate he built the beautiful parish house and parsonage, and bequeathed the legacy which now makes the church independent.

In Greenville, S.C., en route, a brief visit was made to a flourishing Unity Circle, which, with no immediate prospect of building a church, is doing good work in the circulation of literature and the holding of meetings.

In Asheville, N.C., a fund is under way for the building of an inexpensive chapel. $850 has been subscribed for a lot, and $450 is in hand toward a building fund of $1,500. After the building is erected, it is expected to be the home of a library, a Sunday-school, and a kindergarten, and to have the services of a preacher a few weeks or months each year until strength is developed to establish a permanent church. $150 has been given to enable them to have the services of Rev. Franklin K. Gifford during the rest of the season.

Richmond, Va., is a stronghold of conservatism; and our little society works against almost overwhelming odds. Mr. Seaton, their minister, has grown in the respect and affection of the people, but is now, for physical reasons, compelled to look forward to the close of his ministry in that place. During his temporary disability lay services are maintained. A gift of $250 for six months has been made.

Many letters of inquiry were received while in the South from men who wished to do work in that field. But one answer can be given at present. Every church has its minister; and the Unitarian Association does not consider it wise, at present, to open any fields where money must be spent or to encourage others to open new fields with the expectation of receiving pecuniary assistance.

In answer to many appeals to spend more money in this and other sections, on the ground that missionary work is urgently demanded, the simple answer is that the choice to-day is between obedience to the dictates of missionary enthusiasm and the plain demands of common honesty. The directors of the Association are willing and eager to expand their work just so fast and so far as it can be done with due regard to the invested resources for which they are responsible. When these few Southern churches can be established, they will become centres of influence and power. They can be used as rallying points. One strong Unitarian church in a Southern State will be an object lesson of greater value than a dozen weak and dependent movements.

GEORGE BATCHELOR, *Secretary.*

NATIONAL ALLIANCE OF UNITARIAN WOMEN.

THE NEW YORK LEAGUE.—The February meeting of the League was held at the Church of the Saviour, Brooklyn, with an attendance of over two hundred and fifty, Miss Emma C. Low presiding. Mrs. Bishopric read the report of the Religious News Committee, and Mrs. Nichols of the Philanthropic News Committee gave an account of the Brooklyn wood-yards. Mrs. Chadwick then made an appeal for funds to further Mrs. Robert H. Davis's missionary trip in the West, and a collection amounting to $81.25 was taken.

The subject for the day was "Is it Better to become or to be born a Unitarian?" and Mrs. A. Wendell Jackson of New York took one side of the discussion,—"It is better to *become* a Unitarian." Her first point was that the religious convictions of a person who had attained the same through thoughtful, independent consideration are worth more to him than if they had been instilled into him in childhood. One values what one has to work for through stress and discouragement, as every heretic must struggle.

Then, again, an individual who has broken away from the old established church because he thinks he has found a truer way of life, and who has a struggle to maintain his mental integrity, acquires a robustness of character thereby. The fight to hold one's religious opinion in a hostile community tones up the mental and moral fibre, and a more strong and vigorous and yet tender and sympathetic character is the result. I have in mind many, such as Rev. Minot Savage and Rev. Mr. Brundage of Albany.

This early training in another church gives one a wider experience, and hence influence; and such a Unitarian, while still able to justly estimate or appreciate the state of mind of the evangelical, is the best to understand when the word of encouragement or enlightenment is needed with one in the transition state, and when to wait patiently if the time is not yet ripe. They form our best missionaries. The greater one's experience, the more can one be of service.

Mrs. Jackson also thought an evangelical training best fitted one to enjoy the great oratorios and other works of art which were composed by ardent believers in the Bible legends, and which would never have come from a liberal.

Then, lastly, she thought it better for a

child to have a religion that appealed to him, and stirred his religious nature to life. A religion that has grown up during the immaturity of a race appeals to our young minds to-day. It is a comfort to have one's garments fit all through one's growing years. I sometimes feel sorry for our children with their fathers' theological coats on them, much too large. They will grow to fit the coats some day, but let me be grateful I *became* a Unitarian.

Mrs. Fisher Baker of Yonkers then took up the other side of the question,—"It is better to be *born* a Unitarian." She thought a child reared in a Unitarian home would be endowed with intellectual freedom, and would follow the dictates of his reason unhesitatingly, while an orthodox child would not. The right of private judgment was his. One result of this free thought was the deep sense of personal responsibility. The doctrine of atonement, by shifting the responsibility, would have a tendency to make children brought up under its teachings selfish, cowardly, and untrue, and the only reason why all evangelical people were not so, she thought, was because human nature was better than their religion. A Unitarian child is untrammelled.

Mrs. Baker thought that in the case of those who have outgrown the old church the thrilling experiences of change would leave the mind unstable, lacking in mental balance, and he would be likely to revert to his old faith or to go into agnosticism or unbelief. After the strong excitement of liberty of thought a reaction would be the natural result. She cited the memorable case of O. A. Brownson, who after many changes went finally from the extreme liberal to the Catholic communion.

In conclusion she said, "Those who are born Unitarians are better fitted to develop naturally on all sides, they are more in sympathy with progress and reform, they hold a high ideal of character, a belief in goodness, a reverence for the human in the divine and the divine in the human."

The third paper, by Mrs. J. S. Brown of New York, was a summing up, a criticism of the first two.

She thought Mrs. Jackson had overlooked the fact that a born Unitarian might also have weighed his faith in his maturer years, and have decided there was none better for his needs. In answer to the argument referring to the natural missionaries in the Unitarian denomination she said: There is one charge against us, or perhaps our claim, that we do not proselyte. It is possible these new Unitarians would be more willing. That their early experience would increase their power of usefulness she admitted. In regard to Mrs. Jackson's point, that a child's religion should suit a child's mind, she quoted Dr. Stanley Hall's statement,—that he would have his children reared in a Catholic church, in order that they might be filled with the beauty and poetry of the church legend and picturesque ritual, which he esteems a vast loss to Protestants. In answer to the claim made that evangelical experience is helpful in interpreting the grand old oratorios and works of the great painters, she stated that the expression of religious sentiment in art found its culmination in mediæval times, but the devoutness of the musicians has been questioned. The æsthetic sense in any direction is not necessarily dependent upon an interpreting experience.

Mrs. Baker's paper was then passed in review. She supplemented her first point, on the benefit of freedom of thought from birth, by Carlyle's comment that religious freedom soon struggles to express itself in civil freedom,—for example, the rise of civil liberty from the struggle with Romanism of the sixteenth century.

After bringing all of the arguments of each side in review, Mrs. Brown closed her charge to the jury by saying, "The point on which it is necessary to be on your guard is, What are the qualities common to all Unitarians, and what are the advantages of the differing birth, inheritance, and the associations of childhood? But, whatever your conclusions, we can all agree it is good to be a Unitarian, whatever the experience that led to this happy end."

After a short but animated discussion, in which Miss Hawes, Mrs. Tolls, Mrs. Brockway, and Mrs. Johnson took part, the meeting adjourned, and a social hour was spent at luncheon.

ALICE P. JACKSON,
Rec. Sec'y.

BOOKS.

History of Philosophy. By Prof. A. Weber. New York: Charles Scribner's Sons.—The translator, Prof. Thilly of the University of Missouri, presents this work of Weber's as a more thorough and modern text-book of the History of Philosophy than anything at present available. In one respect this work will be welcome; and that is in the comparatively little space given to the very earliest philosophic systems, while an extended and thorough review is secured for the difficult and complex problems of modern thought. The method and careful arrangement of the whole work is certainly admirable, and the style exceedingly luminous and exact. The opening introductory

chapter, setting forth the sphere and scope of philosophy, is a model of clear expression. Careful distinction is made between metaphysics, positivism, and philosophy in the large. "The sciences without philosophy are an aggregate without unity, but philosophy without the sciences differs in nothing from poetry and its dreams." Philosophy is the attempt at a universal explanation of things, it is the summary of all the sciences, it is all science *in actu*, it is the most exalted function of the scholar.

The whole historical field to be examined is divided into two great periods, with the Middle Ages between as a transition period.

The first era extends from Thales to the last Neo-Platonic polytheists. The Ionic Greeks are honored as the creators of European philosophy, and the expiring efforts of the Neo-Platonists are shown to have given breath to the succeeding philosophy of Christianity.

The intermediate period is keenly analyzed, from Saint Augustine to Jacob Böhme.

The modern division begins in the literary revival of the fifteenth century, and follows first an expansion and synthesis as in Descartes and Leibniz, then a critical analysis as in Locke, Kant, Hegel, down to contemporary Monism, culminating in this conclusion, "Nature is an evolution of which perfection is both the motive-force and the goal."

The admirable Bibliography and Index added by Prof. Thilly make the volume as easy to use for reference as it is satisfying in matter and style.

Ancient India. By Prof. H. Oldenberg. Chicago: The Open Court Publishing Company.—The most interesting division of this little volume is the essay upon the religion of the Veda. The same material may be found by the student in Prof. Oldenberg's book on the same subject, but this essay gives the general reader in a brief space what is known of the principles of this ancient religion. Prof. Oldenberg repels the idea that the religion of the Veda is in any sense a primitive form of religion. "The Vedic divinities," he says, "for the most part prove to be ancient and complex creations," pointing to an infinitely long preparatory history. We are as far as ever from finding an undeveloped original form of faith.

The rest of the volume is given to two essays,—one upon Sanskrit grammar, the other upon Buddhism. The translation is not all that could be desired, in many places being perplexingly awkward; but the substance of each essay is original and convincing.

Contemporary Theology. By R. M. Wenley. New York: Scribner's Sons.—A wholesome, well-balanced, and very much needed setting forth of "where we are at" in the theological speculations of this era of critical inquiry. Prof. Wenley, formerly of Glasgow University, and now Professor of Philosophy in the University of Michigan, writes with great lucidity, with epigrammatic force, and with good manly humor. If one is in fair health, intellectually equipped far enough to have the last seventy years of philosophical scrimmaging pretty definitely untangled in his memory, and with a natural capacity for keeping a firm seat in the speculative jousting-field, we can promise a rare treat in this study of the Biedermann, Weizsacker, Dorner, and Beyschlag contest against the young athletes of the Albrecht Ritschl school. Prof. Wenley stands firmly to his rational idealism; although he is not one who cries, "Lord, Lord!" to Hegel. He does not yield to the Ritschlians, but trusts reason to find its way to God.

Martin Luther. By Gustav Freytag. Chicago: The Open Court Publishing Company.—The Open Court Company has done a serviceable thing in publishing this translation of Freytag's brief life of Luther. The division into a number of very short chapters, and the profuse illustrations, as well as the pleasing type, will doubtless make the book popular as an easy summary of a much-written subject.

Holding fast to its literary traditions, the *Atlantic Monthly* for March contains, besides fiction, travel, reviews, and reminiscences, five articles on subjects of the greatest public importance and timeliness,—John Fiske's comprehensive discussion of the Arbitration Treaty; Woodrow Wilson's review of Mr. Cleveland's political career, and an estimate of him as President; Prof. Hadley's clear statement of the good and evil of trusts and monopolies; Mr. Francis C. Lowell's article on the causes of the decline of legislative bodies and some remedies; and a true scholar's explanation, by Mr. Irving Babbitt, of Harvard, of the right place and use of the classics,—a defence of literature against the philologians.

The March *Century* is to be an "Inauguration Number," devoted especially to articles on life in the White House and at the capital, illustrated with portraits of Major McKinley and President Cleveland. The interest in the *Century's* serials, "Campaigning with Grant" and "Hugh Wynne, Free Quaker," is so great that both the January and February numbers went out of print almost immediately upon issue.

CHILDREN'S CORNER.

I WOULDN'T BE CROSS.

I wouldn't be cross, dear, it's never worth while;
Disarm the vexation by wearing a smile;
Let hap a disaster, a trouble, a loss,
Just meet the thing boldly, and never be cross.

I wouldn't be cross, dear, with people at home,
They love you so fondly, whatever may come.
You may count on the kinsfolk around you to stand,
Oh, loyally true in a brotherly band.
So, since the fine gold far exceedeth the dross,
I wouldn't be cross, dear, I wouldn't be cross.

I wouldn't be cross with a stranger, ah, no!
To the pilgrims we meet on the life path we owe
This kindness, to give them good cheer as they pass,
To clear out the flint stones, and plant the soft grass.
No, dear, with a stranger, in trial or loss,
I perchance might be silent,—I wouldn't be cross.

No bitterness sweetens, no sharpness may heal,
The wound which the soul is too proud to reveal.
No envy hath peace; by a fret and a jar
The beautiful work of our hands we may mar.
Let happen what may, dear, of trouble and loss,
I wouldn't be cross, love, I wouldn't be cross.

—*From Little Knights and Ladies.*

THE SQUIRRELS.

Perhaps the following facts may be of some interest, at least to the younger readers of this paper.

For several summers the squirrels have had their nest and reared their young in the hollow of a tree in the front yard of the writer's residence.

Nearly every pleasant afternoon, about the time schools are usually dismissed, these little creatures crawl out of their nest for a play spell, and it is laughable to notice how like merry children they will chase each other round and round, up and down the tree, and skip from branch to branch.

A year since we had a long row of sunflowers in our garden, greatly admired by the passers-by, the flowers were so large. Suddenly I noticed they were rapidly disappearing, and wondered where they could have gone.

But the mystery was soon solved. Just after dinner, one day, I glanced from the windows, and a queer sight met my eye. I could not at first make up my mind what it was.

It appeared to be a travelling sunflower, and sure enough it was. As it came nearer, I saw it was a squirrel with one of the largest flowers—larger, really, than himself—held in his teeth by the stem, and the flower standing up before his face, as he ran along the fence, until opposite the tree where he had his nest, which stood three or four feet from the fence, when he paused an instant, then, with a quick spring, struck the trunk of the tree and bounded up the body, holding tightly his precious treasure, until he reached one of the higher branches, when he settled himself for a nice time eating his dinner.

And it was indeed a comical sight. The little fellow sitting up so cunningly, and holding the large flower in his little paws, munching away until all seeds had been eaten, then quickly dropping the remnant, he descended the tree in the same lively way, and started for the garden again.

This time I resolved to watch him, and was greatly amused to see him spring from the fence to the stalks of the sunflowers, and climb to the very top, trying to select the best for his feast.

When he had found it, he again took his old route for the tree.

This was repeated over and over, flying from stalk to stalk, rejecting the smaller and poorer, and appropriating the best until the whole row of stalks had been completely robbed of every flower that was worth looking at. But the amusement it gave me was worth more than the flowers, and I did not grudge them.—*E. A. Tuttle, in the Home Guardian.*

A BETTER WAY.

He lost the game: no matter for that.
He kept his temper, and swung his hat
To cheer the winners. A better way
Than to lose his temper and win the day.

—*Youth's Companion.*

NEWS FROM THE FIELD.

It will be seen by reference to the cover that we are keeping an *index* to every item of news from our churches. At the end of each year that index is given to every subscriber, so that references to what has taken place in any society can easily be made.

Has your church an item of news in this number of the *Unitarian?* We should be glad to have you represented, and will gladly publish every month any announcements, notices, or news which you will send us. The *Unitarian* is a parish paper, and its interest is in every parish.

Albany, N.Y.—*First Unitarian Society:* Our large congregations continue even with poor weather. Dr. Brundage has just finished a series of three sermons on Jesus, which rank with his best. On January 10 he preached by request on a former topic,—"Why do we Liberals pray?" Some of his other sermons have been "Tolerance in Politics as well as in Religion," "The Future of Democracy," "Fidelity to Principle," "The Message of Emerson," "Ian Maclaren's Life Creed." Topics like these and the excellent music rendered by Mr. Robertson's orchestra draw the people. When they have come once, they continue coming, and are soon desiring to unite with us. Some sixty have united with us during the past three months. So, when the anniversary of the reorganization of our society occurs in March, we shall have some two hundred and twenty-five members.

We expect Rev. Robert Collyer of New York to preach the anniversary sermon on the Sunday before, and Rev. Edward Everett Hale and others to address the mid-week service.

Commencing last November, we hold every two months a society meeting and social. Reports are received from the various committees and departments of the church. Then general discussion of church work follows. New members are introduced and welcomed. The two we have had so far have been thoroughly enjoyed, and have been very beneficial.

The Unity Club with its various sections, meeting on successive weeks, has been working along different lines. The social section has ministered to the social life of the society by giving dramatic entertainments, after which music and dancing were enjoyed. With the aid of a stereopticon Prof. White is conducting the literary section on a trip through Europe. Each evening several papers upon special points of interest to be touched upon in the trip are read by other members. They have been through Scotland, England, and through Europe on the way to Paris. The ethical and religious section has studied the topics, "Truth," "Worship," "Service," "Who is the Infidel?" and "The Authority of Conscience." Dr. Durand with the sociological and philanthropic section is studying Gladden's "Tools and the Man." This department will, for its practical work, cooperate with the manager of the Albany Boys' Club.

The Bible class on Friday evenings is having an interesting course of study on "The Hebrew Prophets as the Social and Political Reformers of their Day," and how far the principles manifest then are effective to-day. Our visitors have been: on October 4 George W. Stone, who spoke on "Why do we need a Unitarian Church?" November 15, Rev. D. W. Morehouse, on "Truth-seeking"; November 22, Mr. Howe; and December 13, Rev. S. M. Crothers, on "Truth and Illusion in Religion." Rev. Mr. Morehouse also preached on January 17, when Dr. Brundage was ill.

The girls of the intermediate and junior departments of the Sunday-school gave a supper and entertainment on December 11, which was pronounced a success by all present.

The Christmas celebration was held on December 30, at which the kindergarten furnished by far the most interesting part of the entertainment.

The Post-office Mission Committee have decided to commence publishing soon a series of Dr. Brundage's sermons.

Ann Arbor, Mich.—Mr. Sunderland has been giving lectures on "India" to crowded houses, some of the lectures on Sunday evenings and some on week nights. The subjects upon which he has spoken so far are: "From Ann Arbor to India: Glimpses of Scenes by the Way"; "India, the Wonderland of the World"; "Bombay, Madras, and Calcutta, the Capitals of Modern British India"; "Picturesque India: Village Life, Jungles, and Himalayas"; "Delhi and Agra, the Capitals of the Great Mogul Empire: Their History and their Splendid Ruins"; "Benares, the Sacred City of India: Its Temples, Shrines, Palaces, and

Religious Life." Most of these lectures have been finely illustrated with stereopticon views made from pictures brought by Mr. Sunderland from India.

Arlington, Mass.—Thursday, February 4, the fifth anniversary of the ordination and installation of Rev. Frederic Gill was observed by the holding of a parish party, which was largely attended. Mr. H. H. Ceiley has resigned the superintendency of the Sunday-school after twenty years of faithful service. The Alliance is actively at work in weekly meetings, and at its monthly literary and social meetings is enjoying the series of papers contained in the following programme: "Alliance Work," "Constantinople," "The Prince of India," "Woman's Work," "Training of Young People for Church Work," "College Settlements," "The Newspaper." The Sunday afternoon organ recitals, begun last year, have been continued this winter, and are well attended.

Beverly, Mass.—Rev. Benjamin R. Bulkeley of Unity Church, Chicago, after due consideration has decided to decline the call given him by the First Parish of Beverly, Mass.

Brockton, Mass.—The fourth monthly meeting of the Unitarian Club of Brockton and vicinity was held in the vestry of the Unity Church Thursday evening, February 18. The musical part of the post-prandial entertainment was furnished by Mr. Charles A. Mills of East Bridgewater, basso, and Mr. Harry Grover, violinist, both of whose selections were well received. It was expected that Rev. Edward A. Horton of Boston would be the speaker of the evening, but he was prevented from attending by illness. The club was fortunate in having in his stead Rev. S. H. Roblin, the successor of the late Dr. Miner and pastor of the First Universalist Church of Boston, and Rev. Albert Walkley of Brighton. They both spoke on the subject, "Forecasts of the Twentieth Century." Mr. Roblin believed that the twentieth century would see many and great changes, both socially and in the mechanic arts. He closed with a plea that Unitarians be loyal to their organization. Rev. Mr. Walkley declared that the questions of the twentieth century are to be of a social nature. The book which is to dominate the twentieth century is the Bible, but better understood than now. The man who is going to dominate that century is neither the pope nor Plato, but Jesus. His life stands for progress, liberty, Godhood, and manhood. The dominant idea of the twentieth century will be self-sacrifice,—a word at present somewhat shunned by Unitarians.

Chelsea, Mass.—Two hundred and fifty people sat down to an elegantly appointed turkey supper on the evening of January 26, given under the auspices of the Women's Alliance. Speeches, dramatic reading, social converse, gave charm to the occasion; and the entertainment added to the treasury the approximate sum of $60. The fine work and success of our Branch is due to Mrs. Reccord, the zealous young president, who leads and directs her forces with unerring judgment. The February meeting was addressed by Rev. Stopford Brooke and Mrs. Emily Fifield. At the meeting it was voted that the treasurer of the Branch pay to the treasurer of the church the sum of $100. The Unity Club will give a dramatic entertainment early in March for the benefit of the church.

Chicago, Ill.—*First Church:* The Women's Associate Alliance held its regular bimonthly meeting in the parlors of the church on Thursday morning, February 4. After hearing the reports of different officers and missions, the meeting was addressed by Rev. Ida C. Hultin, of Moline, Ill., and by Mr. Edwards, a former pupil in the school conducted by Rev. Pitt Dillingham at Calhoun, S.C. Mr. Edwards is studying at the Moody Institute in this city, and intends to return to Calhoun as a minister. After the addresses, lunch was served by the ladies of the church. The meeting was well attended, about sixty-five ladies being present, and was thoroughly enjoyable. The course of lectures upon "Six Leaders in Christianity," begun January 10 at Masonic Hall, was finished February 14. On the whole, the lectures have been a success, so much so that Mr. Fenn has been encouraged to repeat them at the First Church, giving them in the study on successive Friday evenings, beginning February 5. Hereafter, the afternoon services at Masonic Hall will be discontinued, and services will be held at eight o'clock Sunday evenings instead. This change has been made because it has been found that a greater number can come in the evening than in the afternoon. The new chapel is getting well along toward completion. The men are at present working upon the interior.

Unity Church: Much satisfaction is expressed in Unity Church over the fact that Mr. Bulkeley is to remain with us, he having declined the call recently extended to him by the First Church of Beverly, Mass. The union meeting of teachers and officers in the Liberal Sunday-schools of Chicago and vicinity, which was held at the church on Tuesday evening, February 9, proved even more of a success than had been anticipated. About eighty visitors were entertained at supper, while the officers and

teachers of Unity Sunday-school raised the total to nearly one hundred. Fourteen schools were represented: five Unitarian, five Universalist, three Ethical Culture, one Independent. The first address, "The Problem of Sunday-school Work," was delivered by Rev. Allen W. Gould, and was a strong presentation of the urgent need for Sunday-school work. Mr. Gould was followed by Mr. Albert Scheible, who spoke on the subject, "Personal Contact between Teacher and Scholar," urging the advantages to be gained by the teacher through closer personal knowledge of his scholars, and illustrating, by incidents from his own experience, various ways in which this might be accomplished. Mr. Scheible's paper was followed by a discussion, in which the representatives of the different schools took part, and in the course of which many interesting ideas were developed. All present felt that such meetings would be most interesting and helpful; and, accordingly, a committee was appointed to formulate plans for a permanent organization. The next meeting will probably be held at All Souls' Church during the second or third week of March.

Concord, N.H.—The gentlemen of the Unitarian church gave their third annual turkey supper Tuesday evening, February 9, from 5.30 to 8 P.M. It was very successful in every respect. More than three hundred persons availed themselves of the opportunity to patronize the supper. The gentlemen had every detail carefully arranged, and they were carried out to the complete satisfaction of all who attended.

A pleasing entertainment was given in the chapel at 8 P.M. by the young ladies of the St. Theresa Circle, consisting of music and two short plays, one of which was written by a member of the circle.

Rev. Frank L. Phalen is giving a series of exceedingly interesting and helpful addresses before the Channing Guild on "The Life of Jesus from the Unitarian Standpoint." The subjects of the three which he has already given are: "The Birth of Jesus," "The Home of Jesus," and "The Development of Jesus." The guild meets in the chapel every Sunday evening at 6.30, and the interest shown by the members and their friends is very encouraging.

The subjects of some of Rev. F. L. Phalen's recent sermons have been: "The Best Kind of Christianity"; "From Adam to Christ: The Path of Evolution"; "Our Bible: Its Friends and its Foes"; "Hard Sayings in the New Testament"; "Salvation: The Kind we need."

Deerfield, Mass.— The Lend a Hand Club recently formed in the First Congregational Society already numbers fifty members among the young people of the church. The club has pledged itself to raise $50, to be handed in to the church treasury at the parish meeting in April; and it has other plans for usefulness in the future.

Gouverneur, N.Y.— Rev. Hasket D. Catlin of Eastport, Me., has accepted the call to the Unitarian church of this place.

Ithaca, N.Y.—The annual meeting of the trustees and congregation took place recently. The attendance was large; while the reports of the various activities in the church were remarkable from a financial standpoint, showing, as they did, that every organization in the church closed the year with a balance on hand after all indebtedness was paid. Those interested in the welfare of the church take up the work of the new year with hearts filled with gratitude and courage.

The labors of our pastor have not been confined to Ithaca, but have taken the message for which our church stands to several of the neighboring towns, and also to places in Pennsylvania. The message has been welcomed with gladness, and has brought peace to many doubting souls. The congregation of the church in Ithaca has increased to some extent; and we feel sure that the influence of this liberal church is felt more and more each succeeding year, while prejudice and misunderstanding are surely disappearing. We think this kindlier feeling has been strengthened by the very cordial relations that exist between our pastor and the other ministers of Ithaca. May the new year bring greater opportunities for doing good, and draw together in a closer union those to whom the spirit of the Unitarian Church is dear! A large audience listened with great interest to Rev. J. W. Chadwick last Sunday.

New Brighton, N.Y.—A call has been extended to Rev. Hobart Clark, recently of Plainfield, N. J.

Newburgh, N.Y.—On January 28 the pastor, Rev. A. H. Grant, was most agreeably surprised by the sudden appearance at his home of thirty or forty members of the congregation; and the surprise and pleasure were increased when Mrs. Carstens, in a very neat speech, presented the pastor with a double eagle and, what was of far greater value, the assurance of the personal regard of the members of the church. Games and refreshments followed, and the evening passed quickly away to take its place with the unnumbered yesterdays; but the memory of it and the good will that it implied will ever remain to brighten the heart of the pastor.

Plainfield, N.J.— The installation of Rev. A. C. Nickerson as pastor of All Souls' Church took place on the evening of January 19 in the presence of a large and interested audience. The service was opened with an invocation by Rev. F. S. C. Wicks of Passaic, followed by Scripture reading by A. H. Howe of Westfield. A hymn composed by Rev. Robert Collyer of New York was then sung by the congregation, after which the sermon was preached by Rev. Samuel A. Eliot of Brooklyn. Mr. Eliot read the tenth chapter of 2 Kings, taking from it the text, "The arrow of the Lord's deliverance." His sermon was a very suggestive one, and full of practical illustrations.

After the singing of a hymn which was written for a former installation of Mr. Nickerson, prayer was offered by Rev. D. W. Morehouse. The right hand of fellowship was given by Rev. George H. Badger of Rutherford, giving his New England brother a hearty welcome to the more hospitable climate of New Jersey. The charge to the new pastor was given by Rev. Stephen H. Camp of Brooklyn. The charge to the people was given by Rev. W. I. Nichols, secretary of the Charities' Aid Society of Brooklyn. Another hymn was sung by the congregation, after which the benediction was pronounced by the new pastor, Mr. Nickerson. During the service F. H. Hebard presided at the organ, and Charles Lewis acted as precentor. The church was very prettily decorated with flowers and ferns. After the service nearly all remained to meet the new pastor, and become better acquainted with him.

Portland, Ore.—The church has begun its work for the new year with a good attendance and bright prospects. The Christmas evergreens, exceptionally pretty and tasteful in their arrangement, are still festooned from chandelier to wall. The evening service has given place to vespers, held at a quarter of five every Sunday. Much interest is taken in the art class of the Fraternity, held on Tuesday evenings. The course of study this winter is "A General Outline of the History of Art." The Fraternity has been favored with several good lectures, the one on "The Renaissance," by Dr. Eliot, being especially delightful. Mr. Wilbur continues his talks to children before the regular morning sermon. These are enjoyed quite as much by grown people as by boys and girls.

Quincy, Mass.—The ladies of the Unitarian Parish inaugurated a year ago a series of monthly sociables, which have proved a complete success, bringing together as never before the members of the parish. Things run smoothly in the ancient church. Shortly after the settlement of the present pastor, Rev. E. C. Butler, a four o'clock vesper service was begun. It took a little time for the people to understand that the innovation had come to stay; but, when they did, they also came, and filled up the house. The various activities of the society are reaching out their hands in many directions.

The Fragment Society wishes its friends to know something of the work it has been doing. With a membership of only about sixty ladies, it has, in the past three years, replaced the beautiful silk damask curtain back of the pulpit, at a cost of $700; finished off a room 30×30 in the basement of the chapel, to be used as a supper-room, at a cost of $400; lighted by electricity and heated by hot water, at a cost of $280; and the appointments for said room amounting to $150.

Last year it began its work with an empty treasury, and by its own efforts raised $600 for its own and $100 for the church treasury. Besides raising all this money, it has made and disposed of a hundred and forty-one articles of clothing, furnished shoes, stockings, rubbers, and under-flannels to many poor women and children. We are now working to raise $3,000 for a new organ, and I have no doubt that the next time you hear from us we shall have gained our hearts' desire.

Somerville, Mass.—A very enjoyable occasion was the second open meeting of the Women's Branch Alliance of the First Unitarian Church of Somerville, which was held in the ladies' parlor on Friday, February 5, at three o'clock. The president, Mrs. Martha Perry Lowe, opened the meeting; and the secretary, Mrs. Boyer, read an interesting report. This was followed by very pleasant informal talks on work done by the different visiting Alliances, which were represented by ladies from Cambridgeport, Roxbury, Arlington, and West Somerville. A song was then rendered very sweetly by Miss Maud Richards. The event of the afternoon was a stirring address by Rev. Leslie W. Sprague, of the Church of the Unity, Boston. He spoke of evangelical Unitarianism as loyalty to Unitarian thought and its propagation, and also of what women may do to help increase church attendance by their influence in their own home circle, especially among the young people. Mrs. Lowe's remarks which followed were of great interest, as also her fine reading of her original poem, entitled "Clovis and Clotilda," king and queen of the Franks. A song by Miss Richards came next, after which the company adjourned to the hall below, and a social hour

was enjoyed. Light refreshments were served; and the pleasure was further enhanced by the sweet mandolin music contributed by the Misses Caro and Louise Vreeland, with piano accompaniment. This Alliance held the first of their open meetings for the winter on December 18, at which time Mrs. Emily A. Fifield of Boston inspired the ladies by her clear and enthusiastic account of the possibilities in Alliance work. Miss Pollard of Cambridge entertained the ladies by two songs delightfully given. A lively discussion followed, during which Miss Yates of Charleston, S.C., gave an account of Southern work.

The regular Alliance meetings are held on the first and third Fridays of the month, every third meeting being an open one, to which all ladies of the parish are cordially invited. Mrs. A. N. Tufts, 37 Heath Street.

Springfield, Mass.—On Friday, January 29, the Unity Club gave a dramatic entertainment in the vestry of the Church of the Unity: two farces were presented, "A Pair of Lunatics" and "Betsy Baker." These, with music, furnished a very pleasant entertainment. The money raised is to be used for church work.

On account of the snow-storm Thursday, January 28, the meeting of the Women's Alliance was postponed one week, thus on Thursday, February 4, there was a joint meeting of the Women's Alliance and the Benevolent Society. Miss Sophia Howard read a paper on "Early American Unitarians." The "Parish Supper" followed at six o'clock.

Sunday evening, February 14, was given up to an "Elijah service." Nearly half the solos from Mendelssohn's oratorio were rendered by the members of the choir. Mr. Gilman's sermon was on the life and character of Elijah.

February 18 the Women's Alliance invited their friends to supper in the vestry. The after-dinner speaker was Rev. W. M. Brundage, pastor of the First Unitarian Church, Albany. His subject was "The Spirit and Method of the True Liberal in Religion." At the business meeting preceding the supper the society voted to give $25 to the Unitarian church which is being formed in New London, Conn.

February 22 the King's Daughters gave a Martha Washington tea at the church from 6 to 9. They cleared about $25 from their sale, which is to be used in charitable work.

The Unitarian society has received a bequest of $3,000 from Miss Angelina Stebbins, late of this city. This is to be a permanent fund, of which the interest only is to be expended.

Toronto, Canada.—Rev. Oscar B. Hawes has accepted the call to the double pastorate of the Unitarian churches in this city and in Hamilton.

Troy, N.Y.—Rev. Joseph H. Crooker accepts the call extended by the Unitarian church here.

Walpole, Mass.—On the evening of February 5 the First Parish Boys' Club held an Oriental bazaar in the Unitarian vestry. A large company was present; and the whole affair was brilliant and entirely successful, securing a large sum of money for the church. The boys wore Japanese costumes, and the decorations were harmonious and appropriate. Candy and fancy articles in Japanese ware were for sale. An excellent supper was served at gayly appointed tables by young ladies in Japanese costumes. Each guest, on arriving, was presented to the Mikado, who sat, gorgeously attired, upon his throne, his attendants a step behind him.

Washington, D.C. — The pastorate of Rev. E. Bradford Leavitt over All Souls' Church has begun most auspiciously. He preaches to about a thousand persons each Sunday at the two services that he holds. One hundred pews have recently been rented. Mr. Leavitt finds his field of work a splendid one, and full of possibilities. His congregation is enthusiastic and devoted to the Unitarian cause.

Washta, Ia.—We keep up our Sunday-school at Washta, holding meetings every other Sunday. Our superintendent, Horace Ferrin, comes a distance of twelve miles to attend. We have one or two other very zealous workers, such as W. B. Chapman and I. W. Gleason. When the winter weather moderates a little, the minister at Ida Grove has promised to occasionally preach for us.

Westerly, R.I.—The Westerly church is delighting in the service of Mr. George F. Weeks. He is a gentleman educated as a Methodist, who is minded to take up our Unitarian work. The society expects growth and permanent establishment from the ministrations of Mr. Weeks.

West Roxbury, Mass.—Miss Harriett Tolman read her paper, "Should Rich Women work for Money?" before the Alliance of the Unitarian church on January 25. The meeting was well attended; and a very interesting discussion followed, after which tea was served. On January 30 the ladies of the Alliance held a cake and candy sale in the church parlors, and made about $25.

On February 8, in the series of church histories, Mrs. Charles M. Seaver gave an interesting history of our new church, reading many quaint passages from old

records, and giving much information new to many of us.

At this meeting an appeal was read from Miss Louise H. Putnam, of the Denison House, for money and books for the Ellis Memorial in South Boston. This is a memorial to the late Rufus Ellis of the First Church, Boston, and is to take the form of a reading-room in the tenement-house district. The Alliance will send a donation of books, and they also sent $5 to Green Harbor and $1 to the New England Associate Alliance.

The Sewing Circle met as usual on the first Wednesday. A bountiful supper was provided, after which the company adjourned to Highland Hall for the entertainment of the evening, which consisted of two dramatic performances, one "Pauline Pavlovna," by T. B. Aldrich, and an amusing farce, "The Bicylers." The parts in both were well sustained, and the performers heartily encored. Two violin solos were given during the intermission by one of the young girls of the society.

On January 20 the Unitarian Club discussed "The Aim and Object of the Modern Novel." Papers were read on "The History of the Novel," "Incentive or Object," and criticisms on more recent novels. A lively discussion followed these papers, presenting widely different opinions on the novel. The annual ladies' night of the club was held this year in Highland Hall. The members and their friends to the number of one hundred and fifty enjoyed a social half-hour before the dinner. The subject for the evening was "The Responsibility of Pastor and Laymen." The president, Mr. Charles F. Koopman, Jr., made a short address of welcome, and spoke of the prosperous year which the club had passed, and then introduced the speakers of the evening, Rev. Samuel R. Fuller, Rev. Daniel M. Wilson, and Mr. George W. Stone, treasurer of the American Unitarian Association. Rev. Frank W. Pratt of Walpole, N.H., the former pastor of the church, was present, and made a short address.

Ladies' night has become one of the institutions of the club, and the increasing attendance from year to year attests to its popularity.

Woburn, Mass.—Our minister, Rev. H. C. Parker, has been giving this winter a series of most interesting Sunday morning sermons on the Beatitudes. Our people seem exceedingly interested in these sermons, and if the impressions they give sink deep enough into the hearts of the congregation they must be a great power for good. Twice each month we have had evening lectures by ministers from other churches of the liberal religion.

Under the auspices of the "Friday Night Club," a non-sectarian club organized in our church by a former pastor ten years ago, several social affairs have been arranged, and have added materially to the social life of the city as well as of the church. This club opened the season by celebrating its tenth anniversary with a very nice banquet, after-dinner speeches, etc. This proved an evening of rare entertainment, and certainly marked an epoch in its career. A chafing-dish supper was another entertainment planned and successfully carried out by this club; and still later they gave a very acceptable art exhibition. It is a live institution, and a very helpful adjunct to the church.

A Branch of the Women's Alliance has been formed in connection with the Ladies' Charitable Society. At the regular monthly meetings of this organization we have very interesting papers by ladies from other Branches which attract and interest all who hear them. Quite an interest in this work has been aroused among our members.

Wolfeboro, N.H. — The church in Wolfeboro, the services of which have been continued by the help of lay services, will now enjoy regular preaching. The superintendent visited the church a week ago Sunday, holding a quite satisfactory meeting. Arrangements were made for the coming of Mr. Andrew Hahn, late of the Harvard Divinity School. He will preach for a Sunday or two, and it is hoped may be willing to accept the pastorate.

Worcester League. — The February meeting of the Worcester League of Unitarian Women was held on the 17th of the month, in the parlors of the First Parish Church, Mrs. Calvin Stebbins in the chair. After the secretary's report, the business of the day was taken up, a letter of thanks for a contribution being read from the New England Associate Alliance, and a vote taken by the league to assist in the work of the Cheerful Letter. In behalf of the Current Events Committee, a most interesting paper descriptive of the plan and work of Charlesbank was given, followed by two others, on the subject of "Christianity," the first considering "Christianity as Christ preached it," and the second, "Christianity of To-day." Both were suggestive, thoughtful, and well presented. A collection was taken for one of the local charities.

It is not the goal, but the course, which makes us happy. — *Jean Paul Richter.*

Do not dare to live without some clear intention toward which your living shall be bent. Mean to be something with all your might. — *Phillips Brooks.*

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